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HUGH S. MAGILL, *General Secretary*

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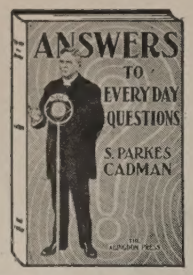

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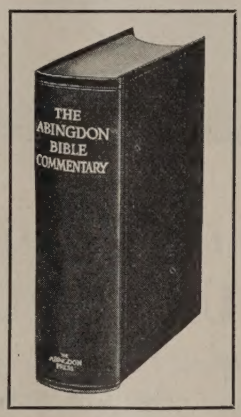

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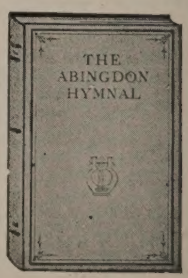

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Editorial

This Month

WHAT meaneth leadership?

It means coming out of darkness into a growing light—as the front cover picture this month sets forth.

It means a glimpse of a mountain height, an upland, to allure the traveler.

It means a road, one that begins at the traveler's feet, *where he is*, but leads on to the place to which something has compelled him to go.

It is a tunnel—to a hill.

It is a leader and a group, sharing together the dark from which they come, sharing the lure of the new and the unattained, and sharing the road thereto.

It is all that the front cover picture this month can reveal —and more.

It is all that this special leadership number of the *Journal* can say—and more.

In Which Group Art Thou?

IN A certain summer vacation camp, one of the best in the country, a study was made to see what happened in the lives of the boys. The result, according to Professor Dimock of the Association College, Chicago, showed that in the two months about one-third of the two hundred boys did not seem to be benefited from the standpoint of character changes; that is, they did not seem to be any more cooperative, unselfish, socially sensitive, resourceful, and so on, at the close of camp than when they came. In fact, this thirty-three per cent seemed to be more uncooperative, more irresponsible, etc. (In spite of this fact, of course, the summer camp stands as one of the most effective educational instruments we know anything about.)

This discovery led Professor Dimock and his associates to study what factors determined whether campers have a beneficial or unwholesome experience in camp. From the studies to date it seems that "*the leader of the tent or cabin group is a most important, if not the most important, single factor from the standpoint of the character changes in boys.*" Boys under the leadership of class A, the highest grade counselors, show twice as much improvement as those under class C counselors. Boys under class D counselors show as much change in the wrong direction as the boys under class A counselors show improvement.

Such is the significance of leadership—for good or ill.

A Pain in the Neck

A HARD-HITTING pamphlet was distributed to many churches recently bearing the slangy title, "The Wets Give Me a Pain in the Neck." The reasons for that ache are clearly set forth. The pamphlet is another illustration of the way in which this crucial wet and dry issue is now coming forcibly to the public mind.

A recent Associated Press dispatch from New York told about an elaborate search of a French liner for smuggled narcotics. Its facts were clearly set forth. But a wet newspaper in a large city used a write-up of the same event by its own special correspondent in which *the facts were cleverly twisted to make an insinuation against prohibition enforcement.* It had access to the Associated Press write-up but did not use it; its clever reporter knew the angle to give the facts so as to get his material accepted! The issue is being joined.

Announcement has just gone out to the religious press of an allied dry campaign for next fall and winter. It will consist of three major campaigns.

First, *Allied Youth.* This will be a united movement among Protestants, Catholics, and Jews. A national promotional committee is already set up. It will enrol young people and conduct a campaign of education and inspiration.

Second, *the Allied Campaigners.* This will be a Flying Squadron for the 18th Amendment that will conduct fifteen hundred mass meetings and reach directly two million persons between September 1931 and June 1932. Local units for the support of national prohibition will be established.

Third, *the Allied Business Men.* This takes over the American Business Men's Prohibition Foundation and will conduct a comprehensive advertising and publicity campaign throughout the nation.

And in addition the Christian youth forces of Protestantism will work together in a nation-wide campaign on the liquor problem next fall. The October number of the *Journal* will be given to temperance education.

The temperance movement depends upon two forces, the educational forces that give people a stir in the brain, and a popular campaign that will give the wets a "pain in the neck."

The Pope Speaks in Behalf of Labor

POPE PIUS XI, in his encyclical on labor made public recently, characterizes the modern economic world as a dictator, describes modern life as "hard and cruel in ghastly measure," and calls for a return to justice of conduct for capital and labor in their mutual relations. The encyclical upholds the rights of private property, but asserts that these rights depend upon the obligation of ownership, which it is the function of the state to define.

In suggesting a solution for unemployment, the pontiff said, "Investment of superfluous income in providing favorable opportunities for employment, assuming that the labor employed produces results which are really useful, is to be considered an act of real liberality particularly appropriate to the needs of our time." A remedy for the

present economic evils, the pontiff wrote, is a return to the principles of "right, reason, and Christian social philosophy," regarding mutual cooperation of capital and labor. "Relations between capital and labor must be determined according to the laws of strictest justice supported by Christian charity."

It is indeed timely that a voice such as that of the Pope of Rome should speak with such clarity and insight in an evaluation of the present economic system. Such a statement must have taken courage. It may well be that many Protestant leaders too have taken a strong stand in these days when the whole economic policy must be revised. The present system cannot endure. The solution, however, of our present difficulty is not clearly in the mind of anyone, it seems.

The charge has been made that church leaders are afraid to take a stand on this issue lest their source of income be greatly impaired. The Pope of Rome is to be commended for his stand and it may well be hoped that others may join him in a courageous and prophetic adventure in building a new economic world.

A Great Day for Peace Makers

DISARMAMENT takes a primary position in interest as the date is set for the World Disarmament Conference, February 2, 1932. If the Conference succeeds it will set the world a long way forward on the road toward permanent peace; if it fails the consequences may be disastrous.

February 2, 1932, is, therefore, a great day for peace makers. Every religious educator and every church school in the United States should plan now a program of education which will enlist the creative thought of youth and age in the solution of one of the major problems which faces our present civilization, namely, the problem of war. If anybody in the world should support the forces which have set this day, it is the Christian people of the country.

Material can be secured from the Foreign Policy Association, The World Peace Foundation, The National Council for the Prevention of War, The League of Nations Association, The Institute of International Education, The National Student Federation, and The Federal Council of Churches, as well as the cooperating bodies of the International Council of Religious Education.

A special committee of the College Y. M. C. A. and Y. W. C. A. organizations known as the C. W. E. Committee, 600 Lexington Ave., New York City, is preparing a number of courses and suggested activities for use by these groups.

All these materials should be secured by local church leaders and some definite time should be set aside for the latter part of this year and the beginning of next to enlist people in the study and solution of this problem.

A Leader's Creed

I believe!

I believe that the common life of man is not the cruel joke, the stupid laugh, bleating across the mystery of the centuries, that on the surface it may seem to be.

I believe that there can be seen in men a greater mankind than our dull and uncreative society reveals.

I believe that this greater mankind of tomorrow is latent in the lesser mankind of today.

I believe that its capacity to leap forth at the touch of a divine fire is already proven.

I believe that a flame within the soul, a torch to guide the awakened emotions, a plan of action for the footsteps of ennobled purpose, make this whole business of living worth all the tragedy of its human and divine cost.

I believe that the task of the true leader is to create for others those living situations in which this coal from the altar of the life of God will touch the lips of growing souls.

I believe that such is *my* task.

And so, in humble fellowship with Him who has always brooded over the souls of men, wakening them to the power and beauty of life, I dedicate myself for another year to making my creed come true.

I believe!

Go to Sunday School or to Jail

THERE seems to be almost an epidemic in some parts of the country of giving young offenders against the law the choice of going to Sunday school or to jail. Judges seem to have discovered a clever way out of their own difficulty of preserving the law's dignity and doing some moral and religious work at the same time.

Here are two boys in Indiana, sixteen years of age, who stole gasoline from parked automobiles. They must go to Sunday school each Sunday for six months or be sent to the state reformatory. Two other lads of seventeen stole a diamond ring and confessed to other thefts. They must go to bed at eight o'clock and attend Sunday school; if they stay up too late or miss the school, they go to the state penal farm. A boy of eighteen pled guilty to passing a fraudulent check for $1.00, was fined $1.00, and received a sentence of six months at the penal farm which was suspended providing he attended Sunday school for six months.

This is one way of dealing out justice.

It must be admitted that all this is a direct and strong compliment for the Sunday school. These judges believe it to be an agency of moral reform, a character-building institution of high power and unfailing efficiency. Such, in many cases, it is. Such, in other cases, it has failed to be. Such, in the long run as a penal reform school, it is not intended to be.

To ask any institution to function at its best when pupils are condemned by a court to attend it is to ask too much. In some cases, such an experiment will succeed, but the chances are against it. The Sunday school becomes associated in the mind of such a pupil with the jail and such it will become to him. The school has to work against his own inner protest against being there; in so doing, its program has to violate the deep law of education that declares that we get our most lasting impressions out of happy, self-chosen, and satisfying experiences.

The Sunday school is an exceedingly useful and effective institution. Boys of all ages need it. The problem of crime and the administration of justice is a long way from

being solved. But to send an offender to Sunday school, while it provides a dramatic gesture, comes a long way from reaching the roots of a complicated trouble.

Visiting "the Other Half"

LEARNING "how the other half lives" is vividly illustrated in "The Seminar in Mexico." It is a venture in international understanding for a cooperative study of the life and culture of the Mexican people. In five years over four hundred men and women, widely representative of many public groups of the United States, have, through the Seminar, met influential Mexican citizens for a discussion of the living forces in Mexican life—cultural, educational, economic.

The Committee announces the Sixth Annual Session of the Seminar in Mexico to be held in Mexico City, July 4-21, 1931.

The program will last three weeks and will consist of morning conferences with Mexican leaders, round table conferences, and field trips.

Full information can be secured from Herbert C. Herring, 112 E. 19th Street, New York City.

How Shall Christians Treat Negroes?

OF THE estimated population of 117,000,000 in the United States today about 12,000,000, or more than one-tenth, are Negroes. In 1929 they operated 1,000,000 farms and conducted 70,000 business enterprises. They provide 21 per cent of the tobacco workers, 14 per cent of the iron and steel laborers, and 89.5 per cent of the saw and planing mill unskilled hands. In work requiring some measure of skill they are 29 per cent of the glass workers, 42 per cent of the fish packing and curing hands, and 31.7 per cent of the longshoremen. On the other hand, in other and more skilled trades, they have fewer than their relative proportion.

About 23 per cent of the Negro population is illiterate as compared with 4 per cent of the white population. Negroes have made remarkable progress in this respect, however, dropping from 90 per cent illiteracy to 23 per cent in the sixty-five years since emancipation. In 1926 there were 3,226,935 Negro children of school age in the southern states. Of these only 68.7 per cent were enrolled in school, leaving 31.3 per cent or about one million out of school. For the United States as a whole the expenditure per capita for Negro schools averages less than one-fourth of that for white schools. In 1916 there were only forty-four high schools for Negroes in the whole country. By 1925-26 there were 209 accredited four-year schools for Negro youth in the fourteen southern states, and 592 two-to-four year non-accredited high schools. Notwithstanding this progress there are still 281 counties in these states without any colored high school either public or private.

Such are some of the facts and some evidences of success and failure in dealing with this phase of the great American Melting Pot. What attitude are white Christians to take? What ideals should control the educational work of Protestant churches on this problem?

We would like to commend in this connection a statement issued by the Commission on Interracial Cooperation, of Atlanta. It is entitled "America's Obligation to the Negro" and gives the following six principles which should govern our attitude:

1. A basic Christian emphasis on human values means respect for the Negro's personality—both for what he is and for what he may become.

2. We must cease thinking of Negroes primarily in terms of our own convenience, as a race divinely doomed to perpetual servitude to the white man's will.

3. As the dominant race we must give the Negro fair opportunity for self-development.

4. We owe it to the Negro and to ourselves to protect his property and his life.

5. Every community owes to the Negro a fair provision of public utilities.

6. Finally, the white man owes to the Negro, as to all other human beings, an attitude of active goodwill.

The Spiritual Dynamic of Leadership

THE International Council of Religious Education has from the beginning placed special emphasis on the training of leaders in Christian education. Because of the supreme importance of the work, we have felt that the teachers and leaders in the church school should be as well prepared as the teachers in the field of general education. To take any other position is to belittle the importance of a work which we conceive to be of the very highest significance to the individual, to the church, to the home, and to society.

The real dynamic of Christian leadership, however, is not found in academic training, granting that this is of great importance. The power and influence of effective Christian leadership spring from a source far deeper. There must be a strong, abiding faith in God and a wholehearted desire to know and to do his will. To the Christian leader, Jesus Christ as Saviour and Lord must mean more than all else on earth, and there must be a willing and complete consecration to the teaching of his gospel and to the carrying forward of his cause. The strength of Christian personality is not found in the intellect alone, but in the soul, whose spiritual outreach far transcends the grasp of the mind.

In our leadership training there is danger that we forget or neglect the most vital elements in successful Christian leadership, those that are rooted deep in the soul and which are stimulated and inspired by the personality of the teacher possessing these qualities. How often we have seen strongly intellectual teachers who accomplish little or nothing in the development of the vital qualities of Christian leadership in their pupils, and it may be said that not infrequently a teacher with less intellectual training, but a more vital Christian experience, has stimulated the minds and awakened the souls of those who came under the influence of his teaching and the spiritual dynamic of his personality. Christian leadership calls for the very highest quality of ability, training, and skill, but it will utterly fail without these spiritual elements.

It is vitally important that the Christian leader shall know his subject and his pupils, but it is of far greater importance that he shall know and commune with his God, and that his life shall be patterned in spirit and purpose after the life of the Master.

—HUGH S. MAGILL

Let There Be Universal Disarmament

By Ernest Fremont Tittle*

I FOR my part do not believe that universal disarmament is the only step which needs to be taken in the difficult path of international peace. It is now generally conceded that the chief cause of modern war is economic rivalry, the reckless determination of competing economic groups to secure for themselves the lion's share of desirable markets and raw materials. Unless reckless economic rivalry can be replaced by intelligent economic cooperation the specter of war will continue to haunt the councils of governments and the imagination of mankind. I believe however that there are several reasons why today attention ought to be focused upon the imperative need of universal disarmament.

President Hoover has called attention to the fact that the world is now spending on armaments nearly five billions of dollars a year. Five billions of dollars is no small sum. It is equal to one-sixth of the national wealth of such nations as Italy and Spain and to nearly one-fourth of the national wealth of such nations as Canada and Japan. And it is being spent at a time when the world is facing an economic crisis which is admittedly one of the most serious which it has ever known. Peoples who are making a frantic attempt to secure relief from a burden of debt and taxation which is threatening to crush them are, nevertheless, contributing huge sums of money for the building and maintenance of armies and fleets. The words with which Alfred Noyes described the European situation in 1913 are no less descriptive of the situation which confronts us today:

> Their dens are ankle deep
> With twisted knives; and in their sleep
> They often cut themselves; they say
> That if you want to live in peace
> The surest way is not to cease
> Collecting knives; and never a day
> Can pass unless they buy a few.
>
> And, as their enemies buy them too,
> They all avert the impending fray
> And starve their children and their wives
> To buy the necessary knives."

While millions of people go hungry to bed we are annually spending on armaments nearly five billions of dollars in the belief that only by so doing may we purchase security. But surely it is worthy of note that an identical belief was held and acted upon before the last war. In Germany Bismarck had said, "The stronger we are the more improbable is war." In England Lord Roberts had said, "The surest way to universal peace would be the adoption of universal military training." Similar statements were made in Russia, in Italy, in France. And the budgets of Europe show that year after year gullible peoples submitted to increased taxation for more ships, more battalions. The result? A war whose direct financial cost mounted up to nearly two hundred billions of dollars and in which twenty-three million people, ten million soldiers, and thirteen million civilians lost their lives. When it was all over Sir Edward Grey wrote in his autobiography, "Every country had been piling up armaments and perfecting preparations for war. The object in each case had been security. The effect had been precisely the opposite of what was intended and desired. Instead of a sense of security there had been produced a sense of fear . . . and fear predisposes to violence and catastrophe. . . . The enormous growth of armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable."

The vast sums which are being spent on armies and fleets cannot be raised without appeals to fear. Our military and naval authorities issue continual warnings that we are dangerously unprepared to ward off a possible aggressor. I do not impugn their motives. They actually believe what they say. When they are asked to tell us which one of our national neighbors is certain or likely to become an aggressor, invade our shores, overwhelm our inadequate air force, and drop bombs upon our industrial cities, they are unable to do so. They *are* able to hint that more is known than may safely be said; and again I do not impugn their motives. They really

* Pastor, First Methodist Episcopal Church, Evanston, Illinois.

believe that just around the corner there is some hideous danger. The hints which they drop are taken seriously by patriotic societies which fervently appeal for "an adequate national defense." The press, which thrives on excitement, takes up the cry for more ships, more battalions. Occasional individuals who venture to say that all this is folly, is madness, are howled down, pronounced pacifists, dubbed unpatriotic. This happens in our country—and in every other country. It happens in countries where hints are dropped that our country may one day become an aggressor.

So it is that by vague rumours, by appeals to fear, the peoples are prevailed upon to furnish the vast sums of money required to provide "an adequate national defense." Having done so, do they feel secure? On the contrary, they feel increasingly insecure. That which has been obtained by appeals to fear produces more fear. No people can understand why any other people should be afraid of it. Great Britain afraid of us? How absurd! So we think. United States afraid of us? How absurd! So they think. But however absurd it may be, afraid we all are because we are all armed to the teeth. And a world afraid is a world imperiled.

Just before the outbreak of the World War Colonel House wrote to President Wilson that Germany and England had one thing in common, a terrible fear each of the other. He added, "The great danger is that some overt act may occur which will get the situation out of control." An overt act did occur, an Austrian archduke was assassinated, and the situation did get out of control. None of the governments of Europe wanted a European war. That today is the sober judgment of every competent historian. When the crisis finally occurred none of them wanted war, yet into the most terrible war which this planet has ever witnessed they all plunged because, being armed and knowing that their neighbors were armed, they were living at an unbearably high tension.

In a world more dangerously armed than it was in 1914 and, consequently, more nervous, more afraid, there is the awful danger that once again some overt act may occur which will get the situation out of control.

Analogy is often drawn between a national army and a municipal police force. Those of us who are appealing for the abolition of armies and navies are accused of inconsistency in view of the fact that we are not appealing for the abolition of municipal police forces. We are glad enough to have armed policemen patrolling the gangster-infested streets of Chicago. By what kind of queer pacifistic logic are we able then to justify a demand for the abolition of armies and navies?

But this popular analogy between a national army and a municipal police force is exceedingly misleading. Who fears a municipal police force? Crooks—nobody else! Everybody knows that a police force is and always will be purely a defensive force. Nobody fears that a police force may some day run amuck, become an aggressive force and begin to beat up everybody that stands in its way, old men and women and children, the innocent no less than the guilty. Who fears armies and navies? Everybody! Because nobody can be sure that armies and navies will not some day be used aggressively. The sword of one's own nation will never be drawn except in self-defense. But one cannot feel sure that the swords of other nations may not some day be drawn in unprovoked offense—and other nations have the same fear concerning the sword of one's own nation. A municipal police force inspires confidence. Armies and navies inspire fear. And in a world that is nervous and afraid *because it is armed* almost any day an overt act may occur which will get the situation out of control.

Through accredited representatives, all the nations of the world have solemnly affixed their signatures to a pact which pledges them to renounce war as an instrument of national policy and to settle by pacific means *all* disputes which may ever arise between them. Why then do we go on spending five billions of dollars a year on armaments? We know now that preparation for war does not secure peace. We know now that, as General Crozier has said, "the reverse is the case." We know that preparation for war invites war. Yet in the very wake of the most hideous catastrophe mankind has ever known, and in utter disregard of the lesson which that catastrophe so plainly taught, we go on piling up armaments which give the lie to our announced determination to have peace. Of course men sneer at the Briand-Kellogg Pact. Of course people make satirical remarks at the close of a naval disarmament conference which calls upon the United States to pay down more money for the building of more ships than it already has. Our protestations and programs of peace are made to appear ridiculous by our continued preparations for war. The World Court, the League of Nations, the Locarno Treaty, the Paris Pact—no single one of them commands the confidence of the world or ever will so long as powerful nations stride the earth armed to the teeth.

In February, 1932, probably in Geneva, there will be covened for the first time in history a World Disarmament Conference. Concerning this conference, the man who at the eleventh hour made a frantic attempt to stave off the last war, Sir Edward Grey, has not hesitated to affirm that if it fails the consequences will be appalling. Perhaps it is not too much to say that in February, 1932, the fate of Western civilization will be determined. If the nations go away from that conference resolved to increase rather than decrease expensive and provocative armaments another war is practically certain to occur. And surely there is reason to believe that, as General Allenby has said, "the next war will mean the complete end of civilization as we know it."

In England, today, such trusted leaders as Lord Cecil and Foreign Minister Henderson are appealing for public support of this world conference on disarmament. They are saying that if the peoples of the world want disarmament they can get it, if they will exert their will they can compel results. Very well, then, let us, the peoples of the world, begin straightway to say to our respective governments, "We want disarmament." And in order that there may be no misunderstanding of our wish and will in the matter let us make it abundantly clear that what we want is not merely a limitation of armaments which, as we now know to our cost, may mean a limitation upward, nor yet merely a reduction of armaments which will leave us relatively in the same position in which we now are and, consequently, as nervous and afraid as we now are. Let us dare to say that what we want is disarmament and that what we mean by disarmament is the total abolition of all national armies and navies. Let us plainly say that we recognize the continuous need of an international police force for the protection of life and property on land and

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Why Leadership Training?

By Luther A. Weigle*

"COME after me," said Jesus, "and I will make you fishers of men." That was the call to the first training class for Christian teachers and leaders. Jesus himself conducted it. Its enrolment was limited to twelve men; its work demanded their whole time.

By his selection of this small group of disciples to be constantly associated with himself in his work, by his care to explain to them truths which for others he left in parables, by his guidance of them as they went upon practice-tours of teaching and preaching, by his readiness to throw responsibility upon them as they became ready to bear it —by these and a hundred other aspects of his relation to these men whom he was training to carry on his work after his earthly life should end, Jesus set the seal of his approval upon the idea that leadership should be adequately trained.

It is a proposition that hardly admits of debate. In all other fields we accept it. Armies need trained officers and men; schools and colleges seek trained teachers; great business enterprises train their executives and their salesmen; even hotels in these days train their staffs. Should we assume that in morals and religion alone there is no need for training?

That assumption is sometimes made. Religion is caught, not taught, say some; and simple contagion needs no techniques. It is the work of the Holy Spirit, say others, and independent of human means. It depends upon the personality of the teacher, say yet others, and personality knows no rules. It is a matter of the teacher's love for the children, it is said again; and love cannot be made to order or directed by training.

These statements are true in what they affirm, and false in what they deny. Religion is caught; but it is untrue that "catching" and "teaching" have no relation to one another. We are in all of our work dependent upon the Holy Spirit; but it does not follow that the Holy Spirit has no need or use for our effort. Good teaching is conditioned by the personality of the teacher and his love of children; but neither personality nor love are arbitrary accidents, gifts of fortune which know no law and cannot be affected by education and training.

Zimmermann

"COME AFTER ME AND I WILL MAKE YOU FISHERS OF MEN"

We have not been thinking enough of the Holy Spirit in recent years, I grant; and the whole modern movement for religious education has been distorted and impoverished for that reason. It is time that we recognize clearly and explicitly the constant dependence of our lives upon the God in whom we live and move and are, and the fact that it is only by his good gift of empowering grace that we are able to lift ourselves above the surge of impulse to the high levels of reasonable devotion to that which is good and true and beautiful. It is time that we cease setting religious education and evangelism against one another as though they were incompatible; time to understand their true relation as alternative and supplementary points of view to describe one and the same process. Without religious education evangelism is transient and barren; without evangelism religious education contradicts the gospel it undertakes to teach. Christianity is a gospel of the divine initiative. God moves first. He so loved the world that he gave his Son. And his spirit is always there, seeking, striving, ready to forgive and redeem, to inspire and strengthen. Our work as teachers of religion takes place within such a setting. It is ours to plant and to water; God gives the increase.

But let none draw the conclusion that the Holy Spirit does everything and that human abilities do not count. That is not God's way of working. He counts on us. Let me state it in words that I wrote more than twenty years ago, in the first chapter of *The Pupil and the Teacher*—words that mean more to me today than they did then. "Paul said of himself and Apollos, 'We are God's fellow-workers.' That is the best text in the Bible for a Sunday school teacher. The consecration God seeks is not passive submission, but a consecration of *work*—of brain and hands and feet that are able as well as willing to do something for him. He asks us not simply to trust him, but to remember how he trusts us. He has faith enough in us to give us a piece of work to do. And he has given us the highest work in his power to bestow—to help him in the shaping of human lives and immortal souls. Surely we want to make of ourselves real helpers of his; we want to bring to his service

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the highest energy, the best equipment, and the most efficient methods that we can."

The analogy of the physician may be suggestive. Physicians do not create health. Strictly speaking, no physician ever heals any one. It is the recuperative power of the organism itself, in vital contact with the great life-giving and life-sustaining forces of nature, that restores health to the sick. All that physicians can do is to clear the way for these forces to operate, by removing factors that disturb and obstruct the functioning of the body, cleaning up infections, and planning a regimen of food, air, exercise, and rest which will bring reinforcement at those points where it is most needed. Who would be so foolish as to say that because nature heals the body, physicians need no training? Yet just as foolish is the man who says that because God saves the soul, men need no training for the work of evangelism or religious education.

The church's need for trained leadership is especially urgent at the present day. Important always, trained leadership is practically indispensable now and in the immediate future. Here are some of the reasons:

1. *The church is brought into competition today with trained leadership in every other field.* The time is past when the minister was the best educated man in every community, whose word carried authority not only because he was the interpreter of the divine will, but because he was thought to know more of mundane matters than most of his people. Today practically everyone secures a substantial education; and even those whose training has been far from complete and well-rounded, prize whatever expertness they have acquired and are ready to listen only to those who are at least equally expert in other fields.

The church has to compete today with a thousand other interests, most of which command adequate resources and trained, experienced leadership. Grant if you will that the church is not an enemy of these interests; that its mission is not to destroy them but to incorporate them, in due proportion, into a wholesome integration of life; the fact remains that it cannot fulfill this mission unless its leadership is competent to understand and evaluate these interests, and to prevent any of them from drawing men's minds away from Christ.

Even upon the level of children's interests this inevitable comparison between the church's leadership and that of other institutions is made. The public school teacher, the music instructor, the Scout leader, the playground director, the athletic coach, even the adviser in amateur dramatics, are trained for their work; and children are quick to discern the difference between their expertness and the blundering efforts of untrained Sunday school teachers.

2. *The church of today must apply the principles of Christianity to the solution of quite new problems of thought and life.* The emphasis at the great Missionary Council at Edinburgh in 1910 was upon the geographical areas to which the message of the gospel had not yet been carried in any effective way. The emphasis at the meeting of the International Missionary Council at Jerusalem in 1928 was upon those areas of human life to which it has not yet been effectively applied. The church's mission today is to carry the spirit of Christ into the whole of life as well as to all people, and that mission is as real and as urgent in America and in Europe as in Asia and Africa. We must win for Christ the areas of human culture and human behavior which have not yet rendered him allegiance; we must apply his principles to the problems even of employment, industrial organization, profits, race relations, and the brotherhood of the nations. Such a mission demands leadership of the highest type, sincere, consecrated, but also intelligent, open-minded, competent, and willing to learn and to face the facts in the various fields with which it has to deal.

3. *The best of religious educational materials and resources will be of little avail unless there be leadership competent to use them.* We have made great advances in recent years in the devising of better curricula for the teaching of religion and for training in character. The publishing houses of the several denominations, as well as many independent publishers, have been lavish in their expenditure of time, money, and energy to make available adequate materials for the moral and religious education of children and youth. The development of the church's leadership has not kept pace with this advance in materials and methods. It is disheartening to find, as I often do, that a church has "tried" and discarded some body of materials which I know to be admirably fitted to its purpose, because it fell into the hands of some bungler who did not know how to make use of it. I recently was asked to visit a Sunday school where it was reported that the Graded Lessons were a failure. The pastor had insisted that before the Uniform Lessons be reinstated I should be consulted. I found that they were using no material higher than that for the sixth grade, and that classes of high-school age were studying what was intended for eleven- and twelve-year-olds.

4. *The newer methods of teaching demand a higher type of personal leadership on the part of the teacher.* The shift of emphasis from the material to be learned to the person of the learner; the change from methods of rote memory to "life situations" and to "projects" demands not less but more of the teacher. It takes better training to be a leader in a democratic group than to be an autocratic master. To inspire pupils requires a higher type of personality than to compel them.

5. *There are bad consequences of untrained leadership.* Some of these bad consequences we have always recognized. Untrained leaders fail where better leaders would succeed. They bungle the job. They fall short of good achievement. But beside these objective, easily measured results, there are other bad by-products of incompetent leadership which modern psychology is just beginning to reveal to us. Neither Sigmund Freud, with his psychoanalysis, nor John B. Watson, with his behaviorism, is a safe guide to the understanding of human nature; indeed, they are more likely to mislead than to be of profit to the inexperienced or unwary reader. Yet they have helped us to understand the evil by-products within the mind, the "complexes," the wrong "conditionings," the mistaken habits and attitudes, which are the fruit of thoughtless parental training or incompetent teaching.

I believe in the Sunday school. I am frank to say, however, that with one or two exceptions, my Sunday school teachers did me more harm than good. They were untrained and incompetent, and begot within me careless habits and wrong attitudes. If it had not been that I was blessed with a great Christian minister for a father, and that he taught me himself, both privately and in his catechetical classes, I think that I should have grown to

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"Every Church Training Every Leader"

What Is an Adequate Program of Leadership Training

By Erwin L. Shaver

THERE is a conviction growing out of considerable experience that no program of leadership training can succeed which is not rooted and grounded in the consciousness and life of the local church. Too many of our training programs, materials, and methods have been developed quite apart from this basic principle, with the result that, after their newness has worn off, they are ready for the scrap heap. Consequently our attention is now turning toward means whereby this foundation stone of local church interest and responsibility may be so laid that whatever is built upon it may resist the ravages of time.

Six Tests of Adequacy

Every reader will recall the question once asked of Lincoln, "How long should a man's legs be?" and his reply, "Long enough to reach the ground." For the very reason that every church is "peculiar," a ready-cut program cannot be delivered in sections to its door to be erected in a few hours. It is therefore not possible to say precisely what courses, what books, how many teachers' meetings, and like elements should enter into an adequate leadership training program for every church. We may, however, suggest certain tests by which those responsible for training can, if they will, judge whether their leadership program is being developed upon a sound basis.

1. *The program for a local church leadership training program must be determined by the local church first and foremost.* Unless certain interested and responsible persons, with the knowledge, consent and blessing of the church as a whole, sit down and map out the scope and method for their church, it will fail to meet the first test of adequacy.

2. *The program thus to be built must be constructed in the light of the needs which are discovered in the local church situation.* Merely to rest content, for example, that "seventy-five per cent of our teachers have graduated from the Standard Leadership Curriculum" is quite aside from the point of real need, if investigation shows that these very teachers are quite unaware of the implications for teaching which are involved in the adoption of new types of courses by the school. To conclude, because "our church is composed of college trained people and all our teachers have been to some kind of institution for higher learning," that "no training program is really needed," is a sad reflection upon the knowledge of modern educational principles and methods held by those who make this excuse. To set up a course using books written for graduate college students, when the local teachers have not even had a high school education as a background, just because "the other church is doing it" or because "our state director advised us" is just as bad.

3. *The program finally adopted and carried on must be sufficiently broad in scope to give some reasonable training to every leader used at any point in the church's educational program.* This means at least four groups of workers to be trained: (a) those serving as leaders of the present classes and departments; (b) those who do special types of work such as supervising worship, training choirs, coaching dramatics, leading recreation, caring for business matters, etc. (I recall the heroic spirit and work of a young woman, who, although not a class teacher, serves as treasurer of her church and church school, and who has over a period of four years taken with high credit a score of Standard courses that she may give volunteer service of quality); (c) those who are elected to do the difficult work of "substitutes"; and (d) those who are still too young to hold positions of large responsibility, but who give such promise of leadership for the school of tomorrow that they ought to be organized for the training of their divinely implanted talents.

4. *A test of adequacy sine qua non is that of a method of training which trains.* Let us not be misled by assuming that many courses taken, the appearance of bustling business in the management of a class or department, a verbose juggling of educational phrases in conferences, or pious tears for the sinfulness of sin are the necessary marks of the trained leader. The trained person must be actually skilled in the art of teaching, must be resourceful in every situation, and must produce the fruits in the lives of his pupils.

5. *A local church program, to be adequate, must be an integral part of the total religious education program of the local church.* It must be accepted just as naturally as is the primary department. It must use the school as its laboratory, since the best place for practice work is in the setting of a normal program of religious education. The members of the local church must be fully conscious of its presence and undertake the responsibility of sustaining it, even though the costs be not small. At least a goodly portion of the total leadership improvement activities must be carried on within the sight and hearing of the local church members and workers, so that, as actually happened in one church, the intermediates may ask: "When will we have a chance to take the training courses?" Under this test we must also include the requirement that the training program adopted should be a steady and continuous affair rather than spasmodic efforts at irregular intervals.

6. *All of the foregoing goals may be achieved to the extent that the training program is motivated by the spirit and life of the local church itself.* So many of those who submit to training do so for extraneous reasons, such as to secure approval of persons in the community, to have a stack of credit cards to show, to hear an interesting speaker, or to get some general culture. Unless the teachers take training because the entire church life is filled with the spirit of heroic consecration and they are merely revealing the measure of its depth, not very much will come of it. The difficulty of securing enough teachers and their un-

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willingness to be trained are not so much reflections upon individual consecration as they are marks of the decadence of the local church. A training program must be a "fruit of the spirit."

Six Avenues of Training

Passing the foregoing tests is no easy matter. But the local church which stands well in this examination, need not be troubled about help. There is a wide variety of programs and program materials available from which to choose and out of which to build a local program. Here are the more important resources:

1. *The services of a competent supervisor.* We list this first because it is most desirable and most important. The best improvement in teaching skill takes place when one who knows guides one who wants to learn. Supervision locates the training program in the best possible place, that is, where the teacher is actually at work, and helps him to do his work better week by week. Courses, books, summer conferences, are all valuable, but the first-hand guidance of a "helper of teachers" is primal. The supervisor's work is too important and too large a function to attempt to describe it here, but we do want to say that a local church can spend money to no better advantage than by securing someone, either on full or part time, to supervise and train its lay workers.

2. *A program for individual self-improvement.* The gains which many a church has made in religious education have come because some two or three teachers have studied to become "workmen unashamed." What we need is a more definitely organized program whereby every leader is seeking to grow in teaching skill. Such ways as these are suggested: (a) attending conferences and conventions; (b) making systematic visits to other schools to observe their equipment, teaching programs and methods; (c) making careful teaching plans in accordance with sound educational practice, asking help upon them from competent leaders, revising them, trying them out and learning by the experience; (d) taking units of the Standard Leadership Curriculum by correspondence; (e) systematic reading in the best books and magazines. It is at this last point that the new *International Reading Course* serves a real need. It is intended as an introduction to more formal training courses and should result in "a greater appreciation of the viewpoint of modern religious education, some improvement in practise and especially a desire for further study and growth."

3. *A definite plan of group improvement, such as is available in the workers' conference.* These conferences have been a real training agency because the problems discussed are the actual problems of the local church school. The trouble too often is that they are conducted in an uneducational manner, without the guidance which keeps the attention centered upon making steady improvement. Some churches have workers' conferences once or twice a year! Others have them regularly once a month. A few have them twice a month. It is a wise church which, in providing for a program of leadership growth, makes careful provision for real educational teachers' and officers' meetings.

4. *Organized training courses for the teachers now in service.* For a number of years the various denominations have been developing an organized program for leadership improvement known as the *Standard Leadership Curriculum.* In the light of experience changes have been steadily introduced; in the light of more experience to come still other changes will be made. It has proved to be our most effective agency in lifting the level of teaching skill in the local church school. One drawback has been the reluctance of many leaders to set up these Standard classes in their local churches. Let it be said that every church would do well to be carrying one Standard leadership class with regularity; many churches with large staffs ought to conduct several classes simultaneously.

A Teacher's Prayer

I ask Thee for a sure and certain skill,
A patient and a consecrated will.
I ask Thee for a white and perfect dream,
A vision of the deep and wide Unseen;
Dear Lord, I need these things so much, so much,
A little child lies plastic to my touch!

I ask Thee for a love that understands
When it should reach and when withdraw its hands;
A selflessness that flings the locked door wide,
For Youth to enter while I step aside.
Dear Lord, I need these things so much, so much,
A human soul lies plastic to my touch!

—Eleanor B. Stock

5. *Orientation courses for prospective leaders.* As already indicated, it is not enough to train those now teaching. Tomorrow is coming and other leaders will be needed. They will come from the younger people now in our churches. Why, then, should they not begin their training early? This is exactly why there has been developed a new *High School Leadership Curriculum* of sixteen courses to acquaint young people of this age with the opportunity for Christian leadership in the local church, to help them to begin the habit of growing in leadership skill, and to strengthen their fine spirit of devotion and eagerness to serve.

6. *Advanced courses for the few leaders who are ready for them.* We are finding many truly consecrated leaders in local churches who want to go on improving themselves beyond the limits set by Standard courses. There is being developed an *Advanced Leadership Curriculum,* courses of which are offered in selected centers for these persons. While such courses for some time may not be given within the local church, its religious education committee ought to plan to send one or more of its leaders to schools where they may secure this more advanced type of training and return to the local church as supervisors.

Six "Setting-Up" Steps

How should a local church go about it to build an adequate leadership training program? Briefly here are some suggested steps:

1. Arrange for the religious education committee (or a special committee on leadership training to be appointed) to accept the responsibility for the local church training program. In so important a matter as this the responsibility must be definitely located.

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Leadership Training Through Religious Education Week

By Forrest L. Knapp

DID anyone ever lead a conference in a Sunday school convention without being asked, How can we get teachers? and How shall we get our teachers to take training?

These are two fundamental questions, questions which seldom receive perfect answers. Nevertheless, every conference leader tries to answer them—and so does the author of this article, in part.

Religious Education Week may serve as something of an answer to these questions. It is altogether probable that during the week of September twenty-seventh to October fourth, 1931, many churches and communities, using the suggestions for Religious Education Week prepared by the International Council,* will find this to be true. The suggestions provided include specific program elements which will serve that end, and therefore this article will only state possible leadership training goals for the Week's observance.

1. Religious Education Week may undertake to make clear the need for trained leaders. In general there are two types of leaders who are not improving. One type includes those people—entirely sincere, they are—who do not realize that there is a big job to be done, or that they are not doing it reasonably well. They have no problem of discipline with their pupils. The Golden Text is memorized. The Bible story is learned. What more is there to be done? These people, if they are not teaching, see nothing particularly lacking in the Sunday school as it is, or, if they are teaching, have no reason to be dissatisfied with the work they are doing.

The people of the second type differ from those of the first in that they are absolutely confident that the work now being done *is* satisfactory. They have no questions on that score, and they would resent any contrary implications. "Why, the very idea! Haven't I been teaching for twenty-five years? You can't tell *me* anything about teaching!" Oh no, they would not *say* exactly that, but that is what they think.

One of the objectives of Religious Education Week may well be to make clear to all leaders and prospective leaders in the church just how great is the need for trained leaders. This objective cannot be accomplished by exhortation and oratory. Facts must be presented, facts regarding the training—or lack of it—of the present leaders, including deacons, stewards, trustees, and elders, as well as church school teachers and officers; facts regarding the number of children, young people, and adults in the community who are not being reached by the church; facts regarding the difficulties of effective leadership; facts regarding the objectives of Christian education.

Facts, though presented in a quiet manner, will make a great noise.

2. Religious Education Week may undertake to set Christian leadership in its true perspective and reveal its real worth. We tend to value that which is of value to others. One reason that many men will do all sorts of queer things in lodge meetings but would not be caught teaching a Sunday school class or serving as a deacon is that the jobs of Sunday school teachers and deacons in many churches are not valued by other men.

But there are churches which decline to permit just any one to teach or to serve as deacon. In such cases, genuine, highly respected men have actually gone so far as to request an opportunity to serve in these capacities. Why? Because the requirements were high, and the values worth having.

An objective of Religious Education Week might be to show the inherent worth of Christian education. One way of doing this is to present something of the history of the Christian education movement from the time of Jesus, or before, down to the present. Another way is to show something of the present movement. The story of the International Council of Religious Education as an unprecedented enterprise in denominational cooperation in Christian education would in itself be challenging. Statements by some of the leading men of the community regarding their views of Christian education would enlist those men themselves and others. Religious Education Week may elevate Christian education in the eyes of the people.

3. Religious Education Week may undertake to help people understand the interesting possibilities of leadership in Christian education. Is it any wonder that the work of many leaders in the church looks drab and dull? The task, for instance, of forcing uninteresting information down unwilling throats during a half-hour every Sunday can hardly be said to be challenging.

But the modern program of Christian education is intensely interesting. "Creative education" is filled with possibilities. To lead a group of young people or adults in cleaning up an unchristian situation in the community is Christian education, and it is challenging. To help some little children prepare a gift for children in Turkey may be fascinating. To help a group of pupils answer their own perplexing questions regarding religion by guiding them in a study of the growing religious conceptions of the Hebrews could hardly be dull. To serve as deacon in a church which is trying to *live* the Christian life in the community rather than just talk about it might be attractive even to a "cold-blooded" business man.

Religious education has interesting possibilities, and Religious Education Week should reveal some of them.

4. Religious Education Week may undertake to launch a strong program of leadership training and tell the whole church and community about it. If people have been led to recognize the need for prepared leaders, if they see the values in Christian education, if they see the interesting

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* A copy may be secured from your denominational headquarters or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Price ten cents.

The Place of the Janitor in Religious Education

By Mary Alice Jones

NO, IT is not a misprint. We really mean the *janitor,* that one employed by the church to keep its property clean and in order, to turn on and off lights, to regulate the furnace, and to see that the doors are locked when they should be locked and are unlocked when they should be unlocked. The "door-keeper in the house of the Lord," if you choose. And it is our thought that this one has a very important place in the program of religious education.

Taking the most obvious service first, the very cleaning of the building has an important effect upon the program of religious education which is carried on within it. How easy it is to allow the mind to wander from a prayer if one is conscious that the chair upon which one is setting is soiling a dress! And how difficult it is to be attentive and alert in a discussion if one is too cold or too hot! And how natural it is to develop a feeling of contempt for an organization which does not keep its property in order! And how irritating it is to find that the doors of the supply room are locked on a day when it is very important that the juniors secure from this room some materials necessary to their finishing a piece of work.

The routine work which a janitor does can contribute largely to the success of a program of religious education or it can interfer seriously with it. A good workman, one who takes his responsibilities seriously and can be depended upon to discharge them faithfully, is a valuable asset. And let it be remembered that the task of a janitor in a large and active church is not an easy one.

But we are concerned in this discussion with the place of the janitor beyond his routine duties.

We have been moving rapidly away from a conception of the curriculum as so much lesson material to be taught and toward a theory which includes all of the experiences of the learner as an essential part of the curriculum. The curriculum of religious education includes, therefore, the building in which it is carried on and the attitudes of those who are connected in any way with it. Often these elements are more productive of fruitful learning than are the more formal aspects of the program. In other words, the atmosphere in which religion is taught becomes an integral part of the curriculum.

Moreover, the present-day program of religious education stresses activity on the part of the leader. It cannot be carried on by pupils merely staying in their places and listening. They must be doing.

Now, both of these aspects of the program—the importance of atmosphere and the need for activity—place new responsibilities upon the janitor. The activity of the pupils frequently makes demands upon both his time and his understanding. So long as the pupils stay in their own rooms, sit quietly in the chairs which he has arranged, and engage in no activity more strenuous than singing, he has little to disturb him. But suppose instead of staying in their room, a group of primary children want to go to the roof garden or to the play-room in the basement. Suppose all of the primary and junior children decide to meet together to discuss a plan for a joint enterprise. Suppose they want to invite a group of children from another church school to visit them during their session. Suppose, during the week, they want the primary room cleared of chairs and set up with work tables. Suppose they want to take a trip of investigation about the church plant. All of this activity involves the janitor.

"JIM" REMEDI COOPERATES HEARTILY IN THE EDUCATIONAL PROGRAM OF HIS CHURCH

If the primary children decide to build a house like the one in which Jesus lived, it means that probably he will be called upon to help move boxes or to lend an extra hammer. If the young people decide to have a six o'clock prayer service on Easter morning it means that he will have to be present early to have the doors unlocked and take the time after they leave to re-arrange the room for the next day.

Now, in meeting these additional responsibilities, the janitor may be either friendly and helpful or gruff and hindering. If he enters into the plans pleasantly, offers his services generously, and cooperates willingly in any undertaking which seems to be for the best interest of the church school he is making a positive contribution to the curriculum. Through his attitude the children sense that the church considers their work and their plans an important part of its program and is eager to further them in every way possible. If, on the other hand, he is cross and acts as if the whole procedure were a ridiculous waste of time, the children quickly sense a feeling of being considered unimportant in the eyes of the church at large.

Sometimes the responsibility which is placed upon the janitor in the teaching work of the church is indirect and sometimes it is direct. Sometimes it involves merely cooperation behind the scenes, as it were, without personal relationships with the children. At other times it makes personal demands upon the janitor's time and energy.

For example, a class of junior boys who were studying the work of the church were estimating how much it cost to heat the church building. They suggested talking it over with the janitor to find out how many tons of coal were used each week. They wanted to go to the furnace room and look it all over to get the "feel" of the situation. The janitor was an intelligent, amiable Negro. He agreed to take the boys to the furnace room and show them how the heating plant was operated. It was really a thrilling experience. The furnace was large and its operation complicated. The boys asked many questions about both cost and mechanical operation. It was possible, with the facts before them, to estimate accurately the cost of heating the church, their immediate objective. But how much richer was the learning experience than the mere discovery of fact information! They developed a sense of appreciation and respect for the man who took care of that big furnace and did it so skillfully and knew how to save fuel without letting the building get cold. They developed a feeling of genuine friendship for the kind, interesting person who had taken the time to show them what they wanted to see. Moreover, they were building up an attitude toward the church as a friendly, interesting place, where all the people wanted to help each other and were kind.

In another church a group of beginner children met one Saturday afternoon to go to the florist to select some flowers which they were buying for the church auditorium. It was the climax of a series of enterprises developing a sense of pride in and love for the church. The leader had asked the janitor in advance to turn on the lights near the chancel so that the children could see the big vase in which the flowers were to be placed and "imagine" how they would look the next morning. But when the group was ready to go to the auditorium, it was dark. The leader hurried about the church, leaving the children in the hall. Finally she found the janitor and reminded him of the lights. He was plainly disgruntled, and came very unwillingly to the switchboard in the hall. Of course, the switchboard that made the lights come on was interesting to the children, and they crowded around asking questions. The janitor was very gruff. "I can't be bothered with you children," he said. "I don't see why they don't keep you in your own room, anyway, instead of having to light up the whole church for you."

Needless to say, much of the joy of saving money to buy flowers for "our" church was killed by that experience. The janitor had not understood how important his contribution was to the program of religious education in the church.

Provision had been made for the Boy Scouts in a certain church to meet in a well-equipped room on the second floor, and announcement to that effect had gone out to the members. Arriving on the night set for the meeting, they found the door to the designated room locked. When they had found the janitor he assured them that they could not use the room in question because he had just cleaned it up for the Woman's Missionary Society which met on the next day and that he had opened the primary department room for the Scout troop! Of course, this threw the boys into indignation and a heated argument ensued between the janitor and the Scout Master. Obviously, the curriculum of religious education at that moment was far from what it should be!

Doubtless it is disturbing to a janitor to have his plans and his schedule upset. It often is difficult for him to understand why the beginners should not stay in the beginners' room nor why it is important that the Boy Scouts should meet in the room announced. He may not realize that his lack of graciousness regarding the anticipated visit of a large group of young people from an industrial plant and his suspicion of the character of the guests seriously crippled the effort of the high school department to share their church life with these visitors. His chief responsibility he considers to be the care of the property. Any activity which threatens to disturb the good order or the protection of the property seems to him undesirable. On the other hand, the educational leaders are concerned with the development of the children and young people of the church. The property is to be *used*, not kept locked up. It is a means to an end, and they become impatient when the order of the property interfers with what seems to them to be desirable learning experiences for the children or young people.

Both in helping to create the atmosphere in which the church does its work and in being himself a part of the environment, the janitor has an important place in the program of religious education of the church. But perhaps someone has received the impression that the suggestions here made indicate that the children and young people should feel free to impose upon the good nature of the janitor and that he should accept all of the work which they may make for him in a spirit of cheerful resignation. This would interfere seriously with any adequate program. On the other hand, the very necessity of saving the janitor from unnecessary work affords an excellent opportunity for helping the children and young people to learn thoughtfulness, fairness, and cooperation within the church family. If the members of the church school have no personal relations at all with the janitor, they are likely to take the clean church and the arrangements for their convenience for granted, causing a great deal of unnecessary work by thoughtless plans. For example, a group of junior high school boys and girls planned to have a party at the church on Saturday evening. It was to be a costume party, with elaborate decorations in gay colors. The church plant being limited in room, the social hall was also used for the young people's worship service on Sunday morning. Now, by having the party Saturday night, it meant that the janitor had to stay at the church for two hours after the party was

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Methodist Prints

KEMBO TAKES HER TEDDY BEAR TO SCHOOL

Kembo Leads the Way

An Adventure in Missionary Education

By GILBERT Q. LE SOURD*

EARNEST Christians who are interested in race relations have doubtless been shocked and grieved by the recent outburst in one great midwestern city in which white school children went on a strike to exclude a handful of Negroes from their school. To find the exact cause of that situation would require long and searching inquiry but certainly something must have been wrong with the religious education of those boys and girls and with that of the parents who supported them in the strike.

In the light of this incident it is interesting to note the experience of a Sunday school worker in another great city with an immense Negro population. This young lady who was teaching a class of primary pupils heard one of the boys making some very disparaging remarks about the "coons" in the neighborhood. Sensing a serious situation, she set about to find a remedy, and decided that the wisest way to approach it was by indirection. Accordingly she brought from home her copy of *Kembo, A Little Girl of Africa,* one of the delightful "Nursery Series Books" published in England and handled in this country by the Friendship Press. This little volume was left in plain sight on the table where it might easily be "discovered." Things worked perfectly for it happened that the first child to enter the room was the boy who had complained about the "coons." Of course he "discovered" Kembo almost at once and soon was deep in the fascinating little story. When the other children arrived they too wanted to handle and read this interesting little volume. (These books are small like the "Peter Rabbit" books with a colored picture at each opening.)

Such an interest was aroused that a project simultaneously arose. In the story little Kembo receives a present from England and in turn sends a gift to a little English girl. The children at once wanted to know why they couldn't send a present to some little child in Africa. Their teacher told them just how it could be done and they had a great discussion as to what the present should be. Finally it was agreed that they should send a doll. Then such a busy time as they had gathering their pennies and getting ready to send a magnificent doll with the proper wardrobe!

By this time the teacher had her pupils thoroughly interested in the black people in Africa but they were not yet interested in the colored boys and girls around the corner. This was to come, however. A week or two later she invited the wife of the pastor of one of the Negro churches to visit the primary department. This splendid Negro woman happened to be particularly well informed on Africa so the teacher made this her point of contact, telling the children that she had invited a friend to come that Sunday and talk to them about Kembo's country.

Their Negro visitor knew just the sort of stories to tell

Methodist Prints

THE LITTLE COLORED BOY'S CLASS HEARD ABOUT HIS GIFT

* Secretary, Business Division, Missionary Education Movement, New York City.

to interest the white children in boys and girls in Africa and soon she had them all completely won by her charming personality. They were wildly delighted when she told them that some day she and her husband hoped to go to Africa to work among Kembo's people. But, she added, "We can't go just yet because there are so many little colored boys and girls right here in this city that need us so much right now." Then she told them a little about the work at her church.

When she finished, the boys and girls immediately wanted to know if they couldn't do something to help in her work. "Isn't there somebody in your church we could send a present to?" asked one. "Maybe we could use part of the money we raised to send a present to Africa." There was someone, yes a very needy one, their visitor told them, a little boy who had been oh, so sick! He was better but did so much need something to brighten the long days while he was getting well. The teacher agreed that this would be a fine thing to do and the pupils decided just how much money they would spend. It was suggested that a committee be appointed to make the necessary purchases but every one was so eager to be on the committee that it was agreed that the whole class should go. They elected to shop at the "Five and Ten." "'Cause you can get more for your money there." The shopping trip was considerable of an ordeal for the teacher but it was finally completed without losing any of the children en route or meeting with any other accident. Boys and girls are keen judges of what would please a little sick boy and the basket they packed was a dandy.

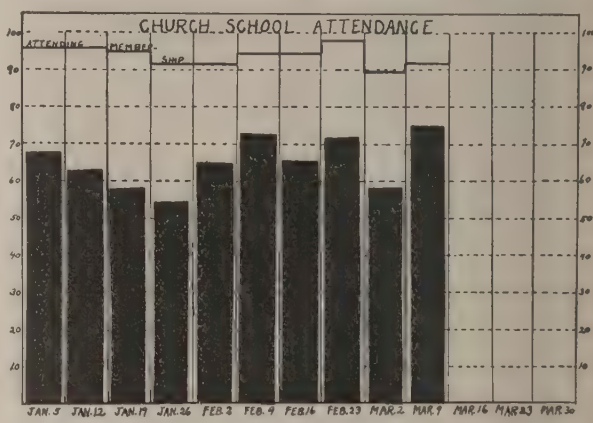
The incident did not end there however. The little colored boy got well and went back to his Sunday school class which heard all about his wonderful present from the white children. The colored boys and girls wanted to show their appreciation so they decided to give an entertainment and invite the white boys and girls to be their guests. Everything was arranged and great enthusiasm reigned in both primary departments. But there was one big question that worried the teacher. Would the parents of the white children object to their attending an entertainment at the colored church? Her fears were deepened when she received a telephone call from the mother of the particular boy that she wanted most to influence. "It is lovely of course for the colored children to give the party but I just don't see how I can let my boy go," was the message. The teacher did not force matters but explained how she felt about the matter and expressed a fervent hope that the mother could see her way clear to let the boy go. The next day there was another telephone call from the same mother who said something like this, "Oh, Miss B——, I've had a perfectly awful time ever since I 'phoned you yesterday. You know, I've been president of the missionary society here for years and I've been urging the women to send missionaries to the Africans and all that sort of thing, and now I'm not willing to let my boy go to an African church right here at home. And he does want to go *so* much. Oh, Miss B——, I'll just have to let him go, I guess."

Sonny did go and had the most glorious time. "They're a wonderful bunch down there," he reported. So the friendship began and it is continuing. Wise cultivation is making each group the friend of the other. There is mutual understanding and good will. The future holds no danger there if such wise leadership can be continued.

Does This Give You an Idea?

By Elva M. Westbrook

READING the secretary's report each Sunday is a routine procedure of little value. How many pupils listen to these reports and how many of those who do listen really comprehend what the figures mean? Visual presentation of these same figures in chart form has proved of much greater value to one church school using the International System of Records and Reports. This chart is prepared on cardboard, 11″x14″, which provides for a record for thirteen Sundays. These Sundays are represented by one vertical strip each, while the dotted horizontal lines indicate the number of pupils, the first line 10, the second 20, et cetera. The attendance for each Sunday is indicated by gummed strips of colored paper which are readily put in place as soon as the report for the Sunday is completed.



The heavy ink line indicates the "attending membership" on that Sunday. ("Attending members" according to the system in use, "are those who have been registered and enrolled and regularly attend the sessions of the church school, that is, those who at a given time are not absent at more than three successive sessions.") The chart shows at a glance how far from perfect the attendance is on any particular Sunday, how it compares with the previous Sundays and whether there is a growth or loss in attending membership from Sunday to Sunday.

When the chart was first begun it was presented to the departments and explained so that even the smallest pupil understands that the more pupils who come the taller the column will be. Much interest is evidenced in the chart.

At the end of the quarter when the chart is completed, it furnishes a valuable supplement to the quarterly summary report which is made to the official board.

New Financial Records and Reports For the Church School

A SYSTEM of financial records is now available for experimentation in selected church schools. Does your treasurer prepare systematic and complete financial records? Are expenditures properly authorized and controlled? Do your class and club groups receive careful training in financial accounting? Guidance is given on these and similar problems to both small and large schools. A sample set of record forms and a manual sent on approval. Regular price, 35 cents. Apply to the Bureau of Research, International Council of Religious Education.

Selecting Leaders

By Martha Denison*

IT IS not a new idea that religion is the rock foundation on which a progressively good civilization must be built. The greatest leaders and most penetrating thinkers of many generations have reiterated in varying form the theme that no nation can rise above the moral and religious character of its people.

The readers of the *International Journal* are already firmly committed to the belief that the church is the essential institution to encourage and cooperate with the home in teaching religion. Thus, the church assumes the rôle of a school with the function of "guiding growing persons in the development of Christian personality." We readily assent that this is a far more important and difficult task than the teaching of arithmetic, history, or geography—yet the public school sets a standard for its teachers, far beyond that of most church school leaders. To teach in a respectable school system one must have sound educational training with some specialization in his particular field or subject; he is expected to continue his training while on the job, through the help of supervision and reading. At frequent intervals he is urged or required to add to his training by supplementary courses. A public school teacher also is reminded by the rules of the school and the power of precept that he is teaching pupils such citizenship essentials as a sense of responsibility, punctuality, regularity of attendance, and so forth.

Of course some will say, "Yes, but the public school teacher has a full-time salaried position, one cannot expect the same standards when the service is on a volunteer basis." True, the public school teacher usually does earn a living thus—and in some instances that is the only reason for service, much to the sorrow of the pupils. But is it too much to expect educational respectability, approved technique, and specialized knowledge in the church school? I think not—rather would I say that even now we are ceasing to be parasites or at least imitators of an educational method already in vogue and are making creative contributions to the system. Some of the finest educational theory of today is being presented by professors of religious education and I believe there can be pointed out almost uniquely superb examples of creative teaching in certain schools of religion.

Let us not say then that our task of effectively teaching religion is a hopeless one. On the other hand, let us continue pessimistic enough to be thoroughly dissatisfied with the present status and the usual methods of enlisting and training leaders. What then is practical procedure for finding the best available leaders, securing their services, and setting and developing standards for and with them?

In the first place, our resources for church school leadership are to be found in the church constituency. What a rich field from which to draw—for if we look over the church roll we find there outstanding citizens of the community—some of the finest leaders in many walks of life—professional people, business men and women, laborers, mothers and fathers who have learned much about the fine art of living in the school of experience. The chief reason we have been poverty-stricken for leadership is, I believe, that we have not discovered, challenged, and developed the resources in our midst. If yours is a small church, probably the pastor and superintendent know the people of the parish sufficiently to select the most capable potential leaders. Of course those who have the responsibility of choosing must have imagination and far-sightedness to see leaders not only as they are but as they can become through inspiration, guidance, and study. In the larger churches it would be most desirable to have a "personnel staff" or "reception committee" or "resource member" whose business it would be to find out the interests and talents of people as they come into the church. A file would need to be kept so the information would be available.

Then there should be a standard of essential qualifications for those who would be invited to be teachers. No longer would a "willingness to take a class to help out" be the sole requisite for teaching. No longer could a distressed superintendent coerce a friend "to sit with a group, out of the goodness of his heart." Faithfulness and willingness are desirable virtues, but they are surely not the only or necessarily most important essentials for guiding youth to understand and practice Christian living.

On the other hand, we will not agree with the extreme which talks too much about "degrees" as the educational basis for selection. One of the finest teachers in a certain church school is only a high school graduate; and one of the poorest teachers they ever suffered along with for two months was a public school teacher with a Master's degree and recognized by the public school as quite satisfactory. These examples indicate the salient importance of insight and wisdom on the part of those who seek out leaders. Because of such instances as the above we ought not to be overly definite in our requirements—yet may we suggest the following requisites for teachers:

1. Knowledge of and skill in the use of progressive educational technique. (This may be the result of experience and special capability rather than technical training. In any case it should be developed through reading, conferences, etc.)

2. An understanding of fundamental religious concepts; i.e. of the nature and function of God, Jesus, prayer, etc., coupled with a keen sense of responsibility with regard to the quality of service rendered and a cooperative relation to the total program of the church.

3. A growing Christian personality.

These qualifications are especially to be considered by those who are searching for leaders. But there should also be definite requirements to which any chosen leader with the foregoing qualifications would gladly agree. The following is our form of agreement by which all our teachers express their willingness to abide:

Teacher's Agreement

The Applicant indicates his willingness to maintain the following requirements:

1. To teach for the term of one church school year, ending the second Sunday in June (unless either or both parties involved desire

* Director of Religious Education, First Congregational Church, Oak Park, Illinois.

the termination of agreement to be granted on two weeks notice).

2. To be present not later than 15 minutes before time for the opening of the session and remain until the closing hour.

3. To attend all sessions regularly unless unavoidably absent in which case at least three days' notice should be given.

4. To attend the Educational Conferences to be held the third Wednesday of each month from September through May (unless notice is given of change of date).

5. To assist in keeping accurate records by careful marking of each Sunday's attendance; admitting no child to class until he is properly enrolled; reporting changes of addresses, etc.; and making out any other records deemed important by the Board, such as parent's report.

6. To help establish regular attendance by prompt check up on absentees and reporting of constant irregularity to the director.

7. To become acquainted with the parents and environment of the children by calls in the home when possible, and attendance at the parent-teacher meetings of the school.

8. To assist in social functions of the department as called upon by the supervisor (usually 3).

9. To promote high standards by regular preparation of lesson plans; and by such conferences and reading as time permits.

The skeptics are now saying "It sounds well, but we couldn't get *any* leaders if we held up similar standards." If that is true, would it not be better to have no church school at all than one which is a travesty of all Christian principles? A disorderly group, led by someone who is unprepared, and disregarding the rights and property of others, is surely violating fundamentals of Christian behavior—destroying rather than building religion. But experience has taught us that rather than driving away capable leaders, we are able to enlist better ones by the use of high standards.

We are all interested in just how we can secure the cooperation and services of those we desire to enlist. I have found the personal interview most satisfactory, usually arranged in advance to be held in the educational office of the church or in the home of the one being approached. This gives the opportunity to "lay the facts on the table" and face them together. We are aware that most of those we seek are busy people; they will have a tendency to be humble about their capability; and they are conscientuous so that they aspire to do well the tasks which they assume. They will be concerned about such questions as these: How much time would be involved for the work? What leadership qualities are essential? What helps will be given the teacher? How important is the service to the church and community? What will be the returns to the teacher? Every superintendent ought to be glad frankly and honestly to consider these questions and give his most helpful counsel. Not only must we present facts; we must also give inspiration, for it is often easier to say "no" than to accept increased responsibility. We must be able to present, from our own experience, the ample returns in things of the spirit that come to those who serve. We need to have behind us, too, the church's pledge of its resources of strength and interest, and a progressive spirit in it which is evidence of a growing concern. With this support our task is lightened, for all of us like to have a part in the organizations and movements that are growing and doing commendable, recognized service. We are willing to spend our time and energy for worth-while ventures.

We go out to enlist the cooperation of the most capable people of our churches feeling that we have the privilege of conferring a high honor—that of sharing in the sacred calling of carrying on the ministry of the Master Teacher. As a minister has said, "teachers are the assistant pastors having the enviable opportunity of meeting with a comparatively small group at regular intervals"—a relationship such as the minister himself would covet with all the members of his parish.

The rewards? They are not in silver or gold, but if the testimony of several of our best teachers is true, they declare that to them, rather than to the pupils comes the "bonus" in knowledge and inspiration. Surely the gift of inner well being and happiness is bountifully bestowed, and on those alone who serve.

It should not be discouraging that the work has just begun when the leaders are enlisted. From that time on we must be concerned with training new leaders for service, and with helping the present staff "improve on the job." This calls for the use of all available methods to help particular leaders meet their individual problems. The method of supervision with reports and personal conferences, general and departmental teacher's conferences, particular reading matter and special training courses will all be helpful. Essential in the whole process is the feeling of joyous cooperation among the members of the staff—each making his contribution for the well being of the individual, and for the development of a worthy school for the teaching of the greatest of all subjects—"The Art of Christian Living."

Why Leadership Training?

(Continued from page 9)

despise religion, for, until my later years in college and seminary, those who essayed to teach it to me knew little about it and less about how to teach.

6. *Too few people these days know what to teach their children.* We are living in a time of confusion and stress, when many folk have lost their old-time beliefs and have gained no clear convictions in their place. It is of the utmost importance that teachers in the church school should understand not only how to teach but what to teach to children concerning the major issues of life and the eternal verities of the Christian faith. I believe that we need a new emphasis in our teacher training program upon courses dealing with "content" as contrasted with "method." The current dictum that it is idle to teach the child what to think and profitable only to teach him how to think is one-sided and misleading. No pupil ever learns "how" except upon the basis of some "what." Grant, as we must, that our children must learn to think for themselves, they can rightly do this only as we make available to them the best that the thought and experience of the race has thus far gained. The Christian Church stands in urgent need of teachers, leaders, and parents who have given serious thought and study to the central problems of Christian history and Christian belief, who have won for themselves a Christian faith that is as intelligent and open-minded as it is sincere, who know what to teach because they know what they themselves believe.

New Materials Now Available

Religious Education Week.....10 cents
The Expanded Session of the Church School.....10 cents
(With special application to the Beginners, Primary and Junior Departments)
Revised editions of the following leaflets:
The Beginners Department of the Church School..... 5 cents
The Primary Department of the Church School..... 8 cents
The Junior Department of the Church School..... 8 cents

Order from your denominational publishers, or from The International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Taking Church Young People on a "Retreat"

By P. R. Hayward

THE idea was first propounded in a certain church in the merry month of May.* A committee on young people's work had recently been named to care for the work of the intermediate and senior departments of the church school. The committee discussed their work in general, and this idea in particular, round and round and decided that they would plan a "retreat" as the starting point for the program of the coming fall and winter. While the plans were first projected in May most of the work was done in late June and July and August.

"Retreats" are the order of the day.

Business groups have them, at out-of-the-way places, whether they call them such or not. The Catholic church uses them effectively. State-wide and other-wide programs are often launched at one of them.

Why not use the idea for the youth program of a local church?

One church did—for two years—and plans a third this year.

The story—herewith.

Why Hold a Retreat?

They considered the question of *where* they would go and picked out a Y. W. C. A. camp ground about forty-five miles away that would be vacant in the early fall. They discussed *when* they would go and agreed that the first week-end after the opening of the community high school would be the best time; they, therefore, fixed on Friday evening and all day Saturday as the time to be given to the retreat. They forgot not to consider carefully the question as to *why* they should go at all; they agreed that there was going to be some fun during the day and a half, that there would be a real fellowship experience on the part of those present, but that the central idea of the enterprise would be a careful planning of the youth program of the church for the next fall and winter and that in this enterprise leaders and selected boys and girls would *share*.

Although it may not have been fully realized at the time, the real reason for planning this retreat went much deeper than any of these things. This reason went into the deep places of human nature and touched a law which is known by some as the law of association. This law of association means that those things which have been a part of a happy, natural, and satisfying experience in our lives become a normal and accepted part of our experience and of *us*. Those things which have been associated with embarrassment, difficulty, distress, pain, or dissatisfaction in any form do not become permanent parts of our inner lives. This is one of the deep and inescapable laws of the human mind. Often those Christian ideals that we connect with the church and with Jesus and with God have been introduced to young people under a distasteful situation; it has been distasteful because they have been forced to sit still longer than nature provides or to listen to someone else under unpleasant circumstances or to have religion talked to them in a way that makes them feel embarrassed.

The committee that planned this retreat knew that such an expedition to the out-of-doors would be a real satisfying and thrilling experience for these young people. They would enjoy it. They would be happy in it. It would differ from any other experiences in camp or the out-of-doors in that its program would be built around a Christian enterprise and a religious purpose and experience. It was believed that as a result of the operation of this deeply rooted law religion would become a natural part of a thrilling and satisfying way of life and so a lasting equipment of the soul. While everything that was done in planning the details of the year's work could have been done in the church board room, the result would not have been at all the same.

Planning the Retreat

In this particular church a considerable number of the boys and girls themselves and of the church leaders were away from the community during the summer, but in spite of this, plans went forward in preparation for the retreat; those who stayed home during the summer gladly took hold and did the work. A committee visited the property and made arrangements with the management for sleeping accommodations, meals, and the use of equipment; it was arranged that each person was to pay a fee of $2.50 which covered the cost. A transportation committee provided for automobiles to take everybody who could go. A program committee developed the program. A promotion committee interviewed teachers and young people and secured the list of prospects and then of enrolments. Selected older boys and girls had, of course, first been solicited and their interest and support secured.

Then on Friday afternoon around four o'clock the group gathered at the church and arrived at the camp grounds in time for the evening meal. Twenty-three leaders and boys and girls made the trip, remaining through the entire period. Early on Saturday afternoon a bus load and cars carrying twenty-five or thirty more came up for the recreation period, the Saturday evening banquet, the vesper service, and the closing camp fire.

The Program Itself

The following program was carried out at the second retreat in September, 1930, but gives a very accurate picture of the kind of program carried out on both occasions; it is taken verbatim from the minutes of the committee, omitting only such details as would readily occur to the average leader:

* Of course, there is still time, after the reader finishes this article, to get such an enterprise as this under way in his own church school.

THEME: *"Stewardship of Life"*

Friday Evening

6:00—SUPPER, FELLOWSHIP PERIOD, AND INFORMAL GAMES.
7:30—DEVOTIONAL PERIOD: Committee
REPORT OF DELEGATES TO SUMMER CAMPS, CONFERENCES AND TORONTO YOUTH COUNCIL.
OPEN FORUM: The problems and needs of the young people's work in our church providing opportunity for the young people and others to state what they feel would be the values they have secured from our programs, the needs, the unrealized opportunities, and suggestions for next year; what you liked; what you didn't like; what you would like.
THE SIGNIFICANCE OF THE RETREAT: Chairman of the Committee
CLOSING "GOOD NIGHT" DEVOTIONS

Saturday Morning

7:00-9:00—MORNING DIP, BREAKFAST, AND A WALK OR FREE PERIOD
9:00—DEVOTIONAL PERIOD: Committee
MORNING CONFERENCES: To deal with reports on our plans
In divided sessions (intermediates and seniors)
1. Lesson courses for the various classes for this coming year.
2. Teachers of the various classes for the coming year.
3. Plans for the Girls' Club and other midweek activities.
4. Plans for the worship services of the department.
5. Plans for the intermediate and senior "Fathers' and Sons'" and "Mothers' and Daughters' Banquets."
6. Sunday evening forums.

In combined session
1. Plans for a Young People's Sunday in the church—The Pastor.
2. Plans for the Young People's Council and its work during the year.
3. The choice of symbolic names (Pioneer and Tuxis), mottoes, etc., for the various classes.

A RECESS will be held in the middle of the forenoon and plans made for group conferences as may prove desirable.
12:30—LUNCHEON
2:00—DEVOTIONAL PERIOD: Committee
Continuance of topics listed above
3:00—BASEBALL AND OTHER RECREATION *(divided by age groups)*

Saturday Evening

6:00—BANQUET—SONGS AND STUNTS
7:00—VESPER SERVICE: Committee
Devotional message by the pastor
7:45—COUNCIL CIRCLE AND CANDLE LIGHTING CEREMONY: Committee
8:30—CLOSING
All cars were headed homeward by nine o'clock.

For the second year another site was chosen fifty-five miles away because of its having more adequate accommodations. Forty-six persons, exactly double the attendance of the preceding year, went on the second expedition. No provision was made this time for an extra group coming on Saturday afternoon; this phase of the plan was omitted because of the extra distance and also because it was found to be unsatisfactory the first year in that the new group did not have time to be thoroughly assimilated into the purpose and spirit of the gathering.

SUMMING UP THE RESULTS

In this same church plans are now under way for the third retreat to be held September 11 and 12, 1931. The enterprise has vitalized the youth program and enlisted the service and cooperation of the outstanding boys and girls.

One outstanding result was the fact that after the first "retreat," the boys and girls felt that the program was *theirs;* they had wrestled together in the fellowship of working it out; it belonged to them and their interest in it was deeply rooted in their own experience. For that reason, the activities of the year, such as Mother-Daughter, Father-Son banquets, Youth Sunday in the church, the youth

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The Workers' Conference

A plan for using the July Journal *as a basis for the program of the Workers' Conference*

IS YOURS a church with a growing leadership? Because of the very evident need for more adequately trained leaders in the church school, the International Council and many of the cooperating denominations and auxiliary state councils decided to place special emphasis on leadership training during the year beginning September, 1931. This issue of the *Journal* gives particular attention to leadership training, and contains fine material for a workers' conference to be held in mid-summer or early fall, preferably the former. The slogan for the emphasis on leadership training is "Every Church Training Every Leader."

The purpose suggested for the workers' conference using this issue of the *Journal* is two-fold: *First,* to help the members of the group recognize the need for more adequate preparation, and *second,* to help them initiate plans for an adequate training program. It may be well so to plan the program for the conference that the first half of the time available, including the time ordinarily scheduled for the opening service of worship, be used to accomplish the first phase of the purpose. Although there may be a hymn at the opening of the period, it is suggested that elements of the worship service such as Scripture reading and prayer be placed at the end of the first half of the program, at which time people present will be ready to worship because they recognize the responsibility which they have.

There are several articles in the *Journal* which will help to emphasize the need for adequate training. The article by Dr. Tittle, *Let There Be Universal Disarmament* might well be briefly summarized by some one of the teachers or officers, with the explanation that one of the great responsibilities of the church is to bring about universal peace, and that disarmament would now be a fact if church school leaders had, in the years gone by, been prepared to teach their pupils the folly of military armament.

A somewhat longer time might be given to another person to review the article by Luther Allan Weigle, *Why Leadership Training?* Dean Weigle faces certain facts in a very candid way. His statement that with one or two exceptions, his Sunday school teachers did him more harm than good because they were untrained and incompetent should be stressed. The question should be suggested, are any of the workers in our group doing more harm than good?

Miss Mary Alice Jones' article on *The Place of the Janitor in Religious Education* may be used not only to point out the importance of having a janitor who knows something of religious education, but also for pointing out the importance of proper training for all officials in the church. Trustees and deacons, as well as the janitor, need to know what religious education is all about and how to conduct themselves if it is to be effective.

Following these reviews, and as the closing part of the first half of the program and a part of the service of worship, the leader might well read the seven objectives of Christian education adopted by the International Council, (See the International Standards for the Sunday Church School) and then read "A Leader's Creed" on page 2 of this *Journal.* If all these suggestions have been carried out effectively, every person present will be ready to enter wholeheartedly into prayer.

The people in charge of the second part of the program will find numerous sources in this issue. Their task is to offer suggestions for an adequate training program. They should either bring their concrete suggestions and recommendations for adoption of a training program, or be prepared at the end of the period to recommend the formation of committees or the adoption of other means of deciding upon specific plans for establishing an adequate training program.

The article by Erwin L. Shaver, "What Is an Adequate Program of Leadership Training?" will serve to set an ideal, and at the same time offer practical suggestions. The six "setting-up" steps which he proposes at the end of his article may be supplemented by the article by Martha Denison, "Selecting Leaders" and by the article by

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Meet the Brazilians!

By JOHN R. SCOTFORD*

AS THE date of the World's Sunday School Convention which is to be held in Rio de Janiero in 1932 draws near, much will be heard of the joys of "rolling down to Rio" and the scenic wonders which await the travellers.

But the people of Brazil are just as interesting and somewhat more important than her mountains. Their traditions and social order are utterly different from those of the United States. New York lives in one world, Rio in another. With us the individual is all-important, but in Brazil the family still tends to swallow up the individual. Society is held together by ties of blood.

From our point of view, life is strangely unorganized. Business corporations are comparatively few. Most people are at least nominal Catholics, but in Brazil, Rome does not organize her laity. Politics revolve around personal loyalties without much "machine organization." Even social clubs are scarce. The Y. M. C. A. has difficulty in getting "committees that commit." It is a simple task to enrol a large membership in any movement, but that is usually the end of the matter. The Brazilians have not yet learned to lock-step in North American style. As the cynic says, "They do not know how to cooperate."

But it would be nearer the truth to say that they have their own ways of getting things done. They take their view of life from the family. The first obligation of the individual is loyalty to the clan. Anyone who attains to either wealth or power is expected to "take care" of all his kith and kin. When a Brazilian loses his job he goes to live with his "rich uncle" until some one finds him another position. Strange tales are told of Brazilian hospitality. It is said that the head of a family never knows how many people are going to sit down with him for the evening meal. Even the stroller about Rio can see that dining rooms are large and chairs numerous. The story goes that when a Brazilian wishes to have a private talk with a friend he does not invite him to his house, but dines with him at the hotel.

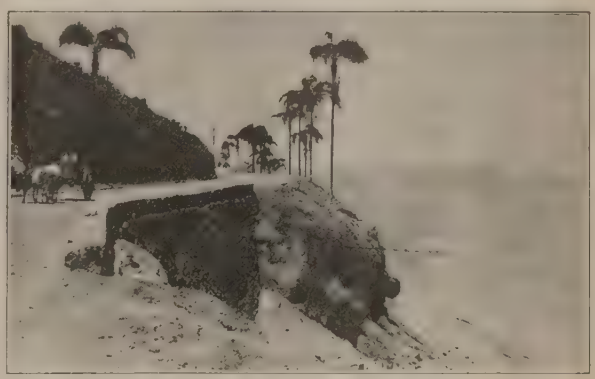
Out of the discipline of family life have come the distinctively Brazilian characteristics.

The first rule of the home is that everybody must be fed —whether they work or not. Because they are human beings related to other human beings they must be provided with sustenance. This same principle carries over into the administration of the government. North Americans are amazed at the number of men employed by the government-owned railroad between Rio and Saõ Paulo, and the hosts of hangers-on to every public enterprise. Until recently one could teach a very few years in the public schools and then draw a pension for the remainder of one's life. Yet the American is prone to misjudge such arrangements. This is not "graft" in our sense of the word. Most of these job-holders and pensionaires receive but a pittance. It is simply a reflection of the principle of family life that every mouth should be fed. Like a benevolent grandfather, the government provides for the support of as many people as possible.

When a family is large, as they all are in Brazil, mutual consideration is the price of peace. In an easy going way the elders are deferred to and the youngsters are coddled. Everybody's feelings are carefully considered. No matter how insignificant an individual may be, he attains to a certain importance because of his membership in the family group. No one can be neglected with impunity.

From this tradition comes the courtesy for which Brazil is famous. In proportion to the population, there are probably more hats raised and hands shaken in Rio de Janiero than in any other large city in the world. Nowhere are voices better modulated nor the amenities of life more carefully observed. Even the Americans who live in Rio have been innoculated with this atmosphere, and are among the best letter writers on earth!

Force has no place in the inner economy of a family. The group does not move in response to direct orders from anyone. Progress is had by a process of personal consideration and endless compromise. The result of a life time spent in a large family is to train the individual in the subtleties of social diplomacy. Instinctively he learns to "manage" situations without any open ruptures.



AUTOMOBILE DRIVE ALONG THE BAY OF RIO

This talent has also carried over into the public life of Brazil. No country in the world has gotten around more sharp corners with fewer casualties. Her list of peaceable transitions is impressive. The settling of the country, the achievement of political independence, the freeing of the slaves, and the setting up of the present republic were all managed without the shedding of an appreciable amount of blood.

Recent months have given a fresh illustration of Brazil's genius for the peaceable solution of political problems. In the fall of 1930 the unpopular government of Washington Luis undertook to turn the country over to an equally unpopular successor. The fallacy in the situation lay in the fact that both the outgoing and the incoming presidents came from the same state—Saõ Paulo—thus violating one of the fundamental doctrines of Brazilian politics, "Always pass around the pie!" Revolutionary movements got underway in both the northern and the southern extremities of the country. The war correspondents headed south,

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A Parable of a Church Made New

Photo, Underwood & Underwood

BEHOLD there was once a church located in a certain place, which could easily be any place in our country. This church was one of a common type which had within her wings a large group of fine young people. But verily I say unto you, these young people had only one function to fill, namely, to occupy certain places once a week on the day that is called the Lord's. How strange it was that this church should hold these young people under her wing without giving them an opportunity to fly. How else could they test their spiritual wings? How else could they soar out beyond the horizons of their day to have new experiences and to dream new dreams?

It came to pass that on a certain day a leader of youth came to that town and decided to join with that church. On his first Sunday in this church, his heart was made sad to see all the young people huddled in quietness in their place while the teachers lectured, the superintendent made announcements, and the pastor prayed. He, too, saw that these young people were having no opportunity to exercise their powers and to make their contribution to the work of this church. So this young leader took it unto himself to bring about a change, but verily he found it hard.

When he asked that the customs of the faiths be changed so that a separate department could be provided in the church school in which young people could plan their own worship services, direct their own activities, and find experiences in Christian leadership, the folk of influence rose up and said, "This cannot be for it has never been done before." But this leader was determined that once having put his hands to the plow, he would not let go of the handles, and so he followed his purpose until a certain day when a group of young people met for the first time in the basement of the church, in a department which was to be a part of the whole church, but it was particularly to be for youth itself.

But ah, when he asked these young folk to take to their own spiritual wings and go on spiritual flights, and to do great work, they could not, for they knew not how. Furthermore, they did not seem to care. Within their hearts there was no such purpose. So within the heart of this leader another purpose was born, namely, that from that department there should go six young men and six young women to a camp at Lake Geneva, Wisconsin, where in fellowship with young people from other states and other denominations, they could enter upon a quest of Christian leadership, having new experiences with God, facing the issues that are involved in the building of a better world, studying the task of the church school, getting new methods and new ideas for the youth program of the church, and finding new joy in the service of Christ.

Truly the day came when these young people went forth on their quest. Their experience was the experience of the mountain; their vision was as the vision of a prophet. Then behold, the day came when they returned to the valley to take their places in their own church and in their own department. They did not disappoint their leader. They entered into their work with a vision. In a year's time they had doubled their enrolment and the church leaders who once were afraid to permit a separate department of youth, now saw young people worship with beauty and power, felt the impact of the youth life of the church upon all that the church was trying to do.

That was ten years ago, but even unto this day that church is still growing in power, in vision, and in spiritual outreach because some of its young people each year have been taking quiet journeys to the International Camps.

You, too, oh leader, can experience a rebirth of your own church and a rekindling of spirit, if you make plans to have a few of your young people go to one of the International Camps this summer. The dates of these Camps and the locations appear below.

International Camp Conferences

Geneva Glen, Colorado

Girls' Camp, July 7–20; *Boys' Camp*, August 25–September 7

Lake Geneva, Wisconsin

Girls' Camp, August 11–24; *Boys' Camp*, August 25–September 7

Winnipesaukee, N. H.

Girls' Camp, July 28–August 10; *Boys' Camp*, August 25–September 7

For full information regarding courses and faculty members either refer to the May *Journal* or write to the Department of Young People's Work for a copy of the *Camperbook* and registration card.

A few places in each camp are still open for adult leaders of youth. If you are interested, write to the Department of Young People's Work at once.

The following is a statement of the cost: Registration Fee, $5.00; Board and Room, $22.50; Incidentals, $3.00, covering textbook, notebook, treat fund, etc. Adult leaders do not need to pay the registration fee.

A Parable of Three Men

THERE were three men who were traveling toward the Time for Vacation. And they sat at lunch with pie and coffee and said one to another, "How shall we use that time which is alloted to us for rest from our labors?"

And the First man spoke and said, "In this time of depression we must not spend our money. Because we have fallen on hard times, we must squeeze every penny. The world seems to be getting worse, and we know not what disaster may yet await us. As for me, I shall remain at home to do my resting, and shall hoard my money against a day more evil than the present."

The Second man differed with the First, and he expressed himself after this fashion: "I am opposed to too much hoarding of money, for the value of money lies in that which it will buy, not in itself. If I do not buy, others cannot sell. I shall take a portion of my savings and go unto some quiet place apart from people, and there, with nothing whatever to do, I shall rest. I am tired of doing, and crave time to relax without even so much as a single thought to disturb the cells of my brain."

When the First and the Second had made known their plans, the Third spoke and revealed that which he proposed to do. Said he, "With the First, I agree that this is not the day for unusual extravagance, but with the Second I know that I must buy some of that unsold labor which is on the market. In other matters I do not agree with the Second. I, also, am weary with many cares and need rest, but I have seen George Arliss in 'The Millionaire,' and I know that rest does not come best through idleness, but through a busy life in a different environment. My savings are small, but for my vacation I shall seek out a place where I can be with folk who will help me to think high thoughts and to plan great plans. I shall work and I shall play, and my life will be balanced thereby."

The First man stayed at home and hoarded his few shekels; and fear gripped his heart; and he spread gloom among his neighbors.

The Second man went, and he was by himself with nothing to do but eat and sleep. And because the cells of his brain had no occupation, they fell into mischief. They gathered from all corners of his head the failures of the past year and piled them into a great pile which took on the appearance of the piles of discarded coal dust which may be seen in an area of coal mines. And spontaneous combustion set in, shooting flames of worry, small at first and then larger, out around the sides and from the top. This man tried to pour on quenching water from the well of sleep, but those unoccupied brain cells cut the hose, and the fire burned on. His head became hot and bothered, and with fear he faced another year which loomed large in its difficulties and small in its possibilities. And indeed, the last state of that man was worse than the first.

The Third betook himself to an International Leadership School where for two weeks he lived in the fellowship of Christian men and women who knew God and hoped great hopes. And he found companionship with others who, like himself, served the church during the portion of their time when they were not struggling for their daily bread. And for several hours each day he studied and sought advice and considered his work in the church for the coming year. And for several hours each day he played with his fellows on the ball field, or swam in the lake, or rode on a horse, or walked in the woods. His life was enriched and his soul was enlarged. And when the time was come for him to return to his accustomed work, his mind was clear and his heart was full of joy, and his neighbors and the people in his church saw in his face that he was a new man, and they gave thanks. And during the months that followed he worked a great work, both in his office and in his church, and he gave thanks.

Which of these three, do you think, found greatest favor in the eyes of Wisdom?

International Leadership Schools

Lake Geneva, Wisconsin
July 27–August 8

Geneva Glen, Colorado
August 10–22

Lake Winnipesaukee, New Hampshire
August 10–22

The cost is reasonable. Board and room ranges from $22.50 to $30.00. Registration fee, $5.00.

Parents may bring their children. Board and room for children under six, one-half the adult rate; for children over six and under twelve, three-fourths the adult rate; for children twelve or over, the regular adult rate.

For list of courses and faculty members, consult the April issue of the *International Journal*. For additional information and registration blanks, write to the International Council of Religious Education.

Facing a Challenge

By Ethel Mattison*

HOW to deepen the spiritual life of our church schools was the question lifted to highest place of importance at the Toronto Convention last June. With this question powerfully influencing their minds, delegates went back to their tasks of the church.

The program committee of the Superintendents' Union of New York City planned to face this question with all their members at their January meeting. This Union is a group of nearly four hundred men and women, departmental heads of church schools of the city.

As the committee planned, their problem was: How to bring concreteness to this spiritual conception. It was at length decided to use the present economic crisis as a medium. Through facing this situation how might they deepen the spiritual life of the church school members?

The program started at 5:30 p.m. with the pre-supper conference arranged and led by Rev. Philip C. Jones, Minister of Education of the Madison Avenue Presbyterian Church.

Members of the Educational Staff of the Madison Avenue Presbyterian Church suggested in dramatic form some possible uses of the present economic crisis for educational purposes. A superintendent had convened his general officers and departmental superintendents for a report of the Christmas benevolence projects. Stating that the crisis showed no signs of immediate abatement, he asked his staff if there were ways in which benevolence could be inculcated and the satisfactions of giving without condescension experienced. Many opportunities for immediate relief were described and a plea made for a continuation of the Christmas spirit.

At this point in the discussion a violent protest was entered against a continuation of "education in palliation." "Why not get at causes and change society so that such economic disasters cannot happen?" one asked. "Who knows that?" queried another. "Where are there materials for such a study?" asked one. "Search, create your own curriculum for the present situation," came back the insistent demand. Discussion seemed to suggest that as practical means of utilizing the crisis for the purposes of religious education, the younger children should learn benevolence while the older ones gave themselves to the greater and more difficult task of making over the common life to preclude the recurrence of such a crisis.

Through this vivid, clear, illustrated discussion the members of the Union quickly entered into the spirit of the evening's program. Even those who came late to the conference said that it carried them quickly and vitally into the heart of the problem. Each felt himself in the midst of his group of teachers, thinking of his group of children, challenging his own program of study—was it fitting the church children to face this problem?

During dinner the influence of this conference and the anticipation of the program to follow permeated and influenced the thinking and discussion.

After dinner the first period was given over to a short play written for the occasion by Dr. Elliott Field, Pastor of the Springfield Gardens Presbyterian Church, New York City. A brief digest of this play written by Dr. Field is quoted here:

The theme of "*The Root*," a symbolic one-act play in two scenes, may be stated in the words of Paul: The love of money is a root of all kinds of evil. From this a secondary theme is developed in the second scene: Am I my brother's keeper? The locale of the first scene is The Rim of the World. The Seeker for Mankind meets the Tiller of the Roots who shows him the Tree of Existence. The Seeker is astounded at the evil fruit which the Tree bears and inquires the cause. In successive episodes the causes are shown to be Ignorance, Selfishness, and Fear, exemplified by the jobless Worker, the Mechanic whom the machine has deprived of his position, Moneyman and the Investor, the aged couple rendered penniless by stock market thieves, and the Woman with the Wolf at her door. The Great Evil Root is the love of money, in particular the undisciplined profit motive.

The second scene is in the office of Some Merchant in Everytown. The Merchant, obsessed by fear at his dwindling profits, rejects the Golden Rule suggested by the Clergyman as a rule of business conduct, and discharges various employees. The Wife challenges him with his social responsibility for her sick husband. When he refuses to be influenced by humanitarian considerations Cain suddenly appears and brands the Merchant with his own mark.

Now the group was carried away from their own tasks and churches. They were swept out into a broad field of the world's life. Pictured symbolically they saw great world struggles and suffering. Emotions were gripped. Each entered into that tragedy and became a part of it.

After the play the audience sat silent—in the grip of thinking controlled by those aroused emotions. The leader was sensitive to the situation. Prayer alone was the experience into which all were emerging. In communion with God, strength was gained to face the reality of the real tragedy of which this play was a symbol; in fellowship with Him—power was received to see the relationship between the world's suffering and the task of the local churches.

It seemed to many that the program should have closed at this point. Who could carry on another period of a program already so rich—so overflowing? Fortunately the speaker was Dr. Arlo Ayres Brown, one of the men who had pointed the Toronto Convention toward this question. With perfect sympathy and understanding of the situation he led his audience from the heights of stirred emotions and prayer gradually along a pathway of thinking where emotions were put under control and directed in channels where intelligence could meet them and direct them in fruitful action.

Those responsible for the program realized that the first half of the question had been answered. The spiritual life of the superintendents themselves had been deepened by this evening's experience.

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Youth Forces Move Forward Together

Ohio Youth Leaders Enter Upon a Glorious Adventure

By Roy A. Burkhart

A YOUTH enterprise has arisen in Ohio which promises to break new ground in the cooperative promotion of young people's work in the field. For the first time in the history of the state representatives of the denominations, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavor Union, and the County Youth Councils assembled to consider together the total youth program of the state.

The representatives met in a Retreat at the camp-site of the Ohio Council of Religious Education near Lancaster. They came at the invitation of Mr. Young, the Director of Young People's Work of the Ohio Council of Religious Education, to share in an adventure of cooperation, to think through organizational relations, problems of county and state young people's work, and social and personal problems of young people, and to agree upon some common emphases in connection with which all could rally in making a great spiritual impact upon the thought-life of Ohio's youth. The meeting proved to be a significant and prophetic one.

Principles, plans, programs, policies, pronouncements are good, but good for nothing unless they reach the field—*where folks live.*

The *Journal* during the coming year will publish a series of articles on reaching and serving the field. The article on this page by Mr. Burkhart shows how one important phase moves forward.

Readers will enjoy this article, and the others to follow.

The procedure of the group was based upon cooperative thinking. An attempt was made to have the worship experiences grow out of the high points in the group thinking. The investigation was more in terms of method than of interpretation. That is, in dealing with such a subject as worship, the group would ask, "How can we make worship more meaningful to young people?" rather than, "What is the meaning of worship?"

The opening session was given to the exploration of the problems of the delegates. The next three sessions were given to the meeting of four commission groups. The two final sessions consisted of a forum and a closing worship period.

The Exploratory Session

The group as a whole met for a two-hour exploratory session during which time a number of needs and problems came to the surface. The questions were vital and pointed. For instance, such questions as these were raised: How many interdenominational organizations and programs should we have in one community? What are the first steps in forming, out of all our organizations, one great youth organization and program in the state? Are we justified in thinking that conferences and rallies for young people are needed? What should be the program of a community interdenominational organization? As we are now going, we simply are not capturing the youth of Ohio, what can we do to get something vital in our state youth programs? How can we get young people to think creatively about great social issues? In what ways can a community organization give guidance to the youth programs in the local church?

At the close of the exploratory conference, a "Steering Committee" was appointed to group these problems under certain headings and arrange them in a working sequence. This Committee found that the problems could be listed under the following headings:

1. Community Organizations and Programs.
2. State Organizations and Programs.
3. How Can a Youth Program Deal with Social Issues?
4. How Can a Youth Program Deal with Personal Problems of Young People?

The Work of the Commission Groups

The four commissions each had an adult to lead the discussion, and two young people to serve as president and secretary respectively. Where possible, a stenographer was chosen as secretary so that a verbatim report of the discussion could be secured.

These commissions began with the list of problems which were assigned to them by the Committee. In some cases the members of the commission added to the list of the problems and then arranged all the problems in the order in which they expected to deal with them. In most cases the problems considered were specific and vital to the experience of young people and apropos to young people's work in the field. For example, one group faced the problem of how to enlist the interest of young people in the youth program of the church. The group sought the reasons why some young people are not interested in the youth program of the church; they then proceeded to get the experiences of the members of the group in dealing with this problem; and finally they came to a definite conclusion as to the steps which a local group should take in getting young people interested in the youth program of the local church. After the group had gone through this process, they began to point out the implications in it for community young people's work. A number of ways were stated in which a community young people's organization could lead representatives of local churches through a similar process to that through which this group had gone.

The group that was dealing with state organizations and programs reduced its docket to two major problems: First, what are some of the things we can do together in the state? Second, what are some of the steps which should be taken in order to insure a challenging spirit of cooperation in the future?

There was a fine spirit of willingness on the part of employed leaders of youth and young people to disregard organizational and program loyalty in an effort to work out close relationships between those organizations which

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A Program for Promotion Day

By Marian Johnson*

This program has been arranged at the request of those denominations not wishing to prepare individual material for this day. Church schools of denominations issuing individual materials related definitely to their own programs will probably wish to use the denominational materials.

A PROGRAM for promotion day is not a spectacular pageant seeking for artistic effects but it is a plan for helping the pupils in the church and the membership of the church at large to sense the significance of growth in Christian purposes and Christian character. It should, therefore, be simple and direct rather than highly symbolic or elaborately staged. At the same time, it should be impressive. The following program for a joint Sunday service is proposed, including the usual church school hour and the church hour.

Session in Departmental or Classrooms, Beginning at the Usual Hour, for Thirty Minutes

At this time, each department will wish to arrange a simple fellowship service for its own graduates, centering around the thought of growth. In the children's departments it will be informal, consisting of conversation about growing and learning, singing of familiar songs, and talking over the contribution the graduates will make to the service of the whole school. In the older groups, it may be a carefully prepared service worked out in terms of the ritual of some of the young people's organizations.

Where there is no departmental organization, this feature of the session will be omitted. The class groups will meet together for a few minutes to talk over their contribution to the joint session. The graduates only of the nursery, beginners' and primary, and junior departments will come into the general service. All members of other departments will participate.

Because they are likely to become restless through a long service and thus not only fail to profit by it themselves but also interfere with the participation of others, it is suggested that the graduates of the nursery and beginners' departments remain in their own rooms until after the preliminary aspects of the program, coming into the general assembly just before the promotion service proper begins, and leaving immediately after their department has finished its part on the program. When they leave the auditorium, they will go to their new department room with one of their old leaders, and there be made welcome by the children of the new department. In this way they will be ready on the following Sunday to enter into the life of the department with a feeling of being at home.

Processional into Church Auditorium for General Service

If the suggestion made above be followed, that the younger children remain in their rooms until the time of the promotion service proper, the graduates of the primary department will head the processional, taking places reserved for them in the auditorium. The other departments will follow in order. Places for the younger children who enter later should be reserved near the front.

This processional can be very effective if properly arranged. The church choir should be in its place to lead the singing of the processional hymn. It should be played through once, without singing, to allow all departmental groups to be consolidated near the entrances into the auditorium. The choir leads in the singing of the hymn as the members of the group enter the auditorium, all members joining as they march to their places.

The processional hymn used should have a good march rhythm and should be familiar. "Forward Through the Ages" is suggested.

Promotion Day Service

Prologue

(*The prologue may be omitted if this seems desirable.*)

(*Enter* Pilgrim, *leaning heavily upon staff. He crosses slowly to side rear and sinks upon rude bench, leaning back as if exhausted. Silence for a moment.*)

Pilgrim: The way is long, long. And I am weary. There are so few guide posts along the way and those there are so worn with the years that one can scarce make out the letters. Perhaps even now I am far from the path that I fain would have taken. There is none to point the way. (*Drops head in hands.*)

(*Enter,* Religious Leader, *dressed in monastic garb, walking slowly, head bowed in thought.*)

Religious Leader: Those who would follow the Way are lost for lack of guidance. The church is failing in the great trust the Master left to her. She is not feeding the lambs. They are going hungry and are wandering far from the fold. There must be some plan which will bring to realization the Master's purpose. Can the church discover it? (*Sees* Pilgrim. *Hesitates, then walks quickly to his side. Places hand on shoulder.*) My son, thou art weary. Night comes on. Hast thou an abiding place?

Pilgrim: Nay. Yet it matters not. So long I have travelled that the purpose of the journey is well-nigh blotted out.

Religious Leader (*sitting beside* Pilgrim *and supporting him*): The purpose of thy journey grows dim? Perhaps, then, it were well to refresh thy remembrance of it by telling it to a friend.

Pilgrim (*straightening up*): A friend? Thou? But I never saw thee before.

Religious Leader (*looking into the eyes of the other and speaking slowly*): Yet would I be thy friend.

Pilgrim: Though I know thee not, yet do I trust thee.

Religious Leader (*after a pause*): Thou wast speaking of the purpose of thy journey.

Pilgrim (*thoughtfully*): Aye, yes. It did have a purpose. Though it seem foolish, yet will I speak of it freely. (*Standing up and looking off into the distance.*) There has come to me again and again the vision of higher things, of love instead of hate, of brotherhood instead of war, of happiness instead of misery. It is not the way of men. In my heart I know that it is the call of God. Somewhere there must be a place where the call may be heard more clearly, where there will be companionship in the answering. Somewhere the will of God must be known. I am seeking, ever seeking. But the way is long and lonely. (*Sinks again to seat.*)

Religious Leader (*who has been listening intently, rises as the other sits down*): Pilgrim of the Way, I, too, am seeking. I go not on distant journeys but in my own heart am seeking, ever seeking for the higher way. Let the church provide the companionship which thy heart and mine alike crave, the companionship in answering the call of God. Let the church make clear the path.

Pilgrim: But in the church I have found no comfort, no light to guide me in my search. I find only darkness and greater darkness.

Religious Leader: Yet in the church there *must* be light, else how great will be the darkness in which men walk! It must be a light upon a hill that will illumine the path for all wayfarers like thyself, lost upon thy quest for the greater good. Yet can the church not rise to her great mission except her members lift her up. O Pilgrim of the Way, come, abide within the church. Thy vision with the vision of other seeking souls will clear away the darkness which has overshadowed her light. Thy listening ear with the listening ears of others of thy faith will catch the whisperings of the Voice Divine and thy lips speak again its message to the men of the earth. Thy

* Evanston, Illinois.

strength joined with the strength of others of thy courage will lift mankind out of the night of ignorance and pain into the day-break of the knowledge of the will of God which will bring great joy to all peoples.

PILGRIM: Thy words stir my heart, O Leader of the Church. Vision keen to see, ears open to hear, lips framed to speak, strength girded to serve—thus do I seek the companionship of others who would discover and do the will of God.

(RELIGIOUS LEADER *and* PILGRIM *walk slowly across platform talking together.*)

CHOIR AND CONGREGATION: "Rise Up, O Men of God"

(*Music and words were printed in the December, 1929 Journal, page 32.*)

Promotion Service

NOTE.—The minister is the fitting person to take the part suggested below for him. If, for some good reason, this is not feasible, the director of religious education, if there is one, or the superintendent of the church school may substitute.

Part I

(*Enter a group of men and women of today, talking among themselves. Take seats in the center rear of the platform.*)

FIRST SPEAKER: My son brought from school yesterday a letter from the principal asking that all clothes which the children in the family did not need be sent in for distribution to those who are unable to secure proper school clothes. Never before has such a call for help been made in our suburb. The unemployment situation is awful. If we lived in a land of poverty and famine it would be at least comprehensible. But in this country with its vast resources it seems unbelievable that such a situation could have come about. Surely it is not right for a man's children to go hungry and improperly clothed because he is not able to find work to do. Are we never to be able to work out a satisfactory plan of ordering the economic affairs of our country in accordance with the principles of Jesus?

SECOND SPEAKER: But what would you do if your daughter announced that she must be transferred to another school because a Jew had entered her class? To dishonor a child because of the color of his skin or the accent of his speech or ancestry from which he is sprung—how can such practices continue two thousand years after Jesus taught the dignity and worth of all men?

THIRD SPEAKER: But they do continue, and not only these but others even more terrible. The fifteen year old boy next door to us came home from school yesterday and told his mother that they had had one of those "pious peace-ers" at the auditorium period, and added, "I wish we *would* have a war. It would be more thrilling than college by a long sight." It is unthinkable that men should go forth to *kill* one another, deliberately, with carefully made plans which involve the infliction of such torture as only the refinements of modern science can produce. And yet even today there are wars upon the earth and ever-recurring rumors of war which instill fear and distrust into the hearts of our people, so that they resent talk of peace.

FOURTH SPEAKER: It *is* disheartening. Look at the little children of today—trusting, happy, innocent. They must be reared in a civilization which threatens to destroy their faith, blot out their happiness, and teach them hatred. Can we not discover a plan, a workable plan, which will create for them a civilization inspiring to noble living?

FIFTH SPEAKER: I wonder if your question does not raise another: How can we create such a good civilization unless we begin with the children and lead them, step by step, through their growing experience, to practice the principles of love that Jesus taught? Can we ever hope to create by a sudden change a new earth? Must we not rather grow a new earth through the slow process of development?

FIRST SPEAKER: This, at least, is a hopeful note! We have been expressing discouragement over things-as-they-are. That is, at best, a fruitless business. Let us look at this thought which has been brought to us. Does it suggest a way out?

SECOND SPEAKER: First, let us see what it means. Does it mean that we shall begin with the child as he is born and help him to live the principles of Jesus day by day in simple every-day affairs of playing with others, being cheerful in the home, taking care of his pets, and the like?

THIRD SPEAKER: Yes, I presume it does. But after he ceases to be a little child, what then? How can we hope to deal in this way with the sort of problems which have been discussed?

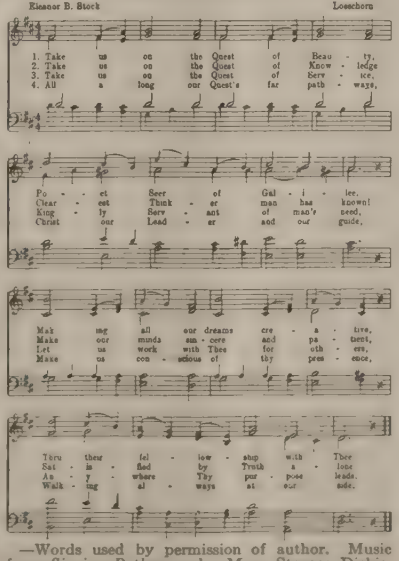
FOURTH SPEAKER: O, do you not see? As the child grows the guidance must keep pace. When he is a tiny child he knows nothing about the experiences of falling in love, of finding a job and hearing rumors of war; but these become tremendously important to the young man and young woman. If a program of education is to be effective it must provide for the growing interests of those whom we would guide, interpreting each new experience in terms of God's purposes.

FIFTH SPEAKER: Why, we have had a graded school within the church for several years. That is what it is trying to do! I have heard the superintendent say so many times. But I had never realized just how important it was. A growing program for a growing life!

SIXTH SPEAKER: But is it really doing the job? I must confess that I know very little about it. Do the children come and do they have an opportunity to grow in wisdom and in favor with God and man?

Prayer of the Quest 121

Eleanor B. Stock — Losehorn


1. Take us on the Quest of Beau - ty,
2. Take us on the Quest of Know - ledge
3. Take us on the Quest of Serv - ice,
4. All a long our Quest's far path - ways,
Po - et Seer of Gal - i - lee,
Clear - est Think - er man has known!
King - ly Serv - ant of man's need,
Christ our Lead - er and our guide,
Mak - ing all our dreams cre - a - tive,
Make our minds an - swer and pa - tient,
Let us work with Thee for - uth - ers,
Make us con - scious of thy pres - ence,
Thru ther fel - low - ship with Thee
Sal - va - tion by Truth a - lone
As - cend - ing where Thy pur - pose leads,
Walk - ing al - ways at our side.

—Words used by permission of author. Music from *Singing Pathways*, by Mary Stevens Dickie. Copyright, 1929, Powell and White, Cincinnati, publishers. Used by permission.

FIRST SPEAKER: Suppose we look over our church school and see what it is doing!

(*All agree, and arrange chairs so that they can observe the procession of the church school.*)

Part II

(*Graduates of the* NURSERY *and* BEGINNERS' DEPARTMENTS *enter and take places reserved for them. The* MINISTER *of the church enters.*)

MINISTER: To the membership of this church and its friends we have the pleasure of presenting the church school. The school is graded, providing for each age that particular guidance which it needs most in interpreting its experiences in terms of God's love and purposes. As a group of children reach the age when another type of experience is most in need of guidance they pass on to another department of the church school in which that particular help is available. Thus they are growing, steadily making progress in their development as strong and devoted disciples of Jesus Christ. We have asked the graduates of each department to come with us at this time.

(*The members of the* NURSERY DEPARTMENT *who are to be promoted to the Beginners' Department come forward with their leaders.*)

MINISTER: These, the littlest ones who come to church school, have been learning how to live with other children and to find in the church a happy place where love is, for love is of God.

(*Reads the names of the graduates and hands certificates to each one.* NURSERY DEPARTMENT *retires.* BEGINNERS *who are to be promoted to the primary department come forward.*)

MINISTER: These children have been coming to church school for two or three years. They have been learning about the Heavenly Father and his love for them and how he expects them to love other people, too. I was in their room one day and I saw them arranging some flowers to send to a sick friend.

(*Relates some actual experience in the department, using words which the children can understand and taking care that the incident is one which will not be conducive to "pride and vain glory"!*)

They sang a song that helped them to thank the Heavenly Father. It helped me, too. I am sure it will help you if the children will sing it for you.

(BEGINNERS *sing some well known and loved song, such as,* "A Child's Thank You," *Worship and Conduct Songs, No. 15.*)

Now these children are going into a new department where other school children are. Soon they will be reading and writing, and how fast they will learn!

(*Gives out diplomas.* BEGINNERS *retire.* PRIMARY *children who are to be promoted to the Junior Department come forward.*)

MINISTER: Since you first went into the Primary Department you have grown taller and stronger, and all the time you have been learning. Can you tell us some of the things you can do easily now which you could scarcely do at all three years ago?

(If the leaders will talk the matter over in advance with the children they can frame their own suggestions, including, no doubt, to read, to write, to go to school alone, to go to the grocery store, to eat the right food at school. The list should not be exhaustive, but significant, those children taking part who are willing and who can speak naturally and distinctly before the group. Set, memorized speeches should be avoided, and the attempt

(Continued on page 39)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR AUGUST AND SEPTEMBER

By Ethel L. Smither*

Thinking With the Leader

We are suggesting two centers of interest for worship services this month. One of these may be expanded for use during August and the second for use during September; or the first may be used during the early Sundays in September, if your school is closed during August, and the second during the latter part of the month.

The first interest is the child's interest and joy in sharing the wonders of nature which he discovers while he is on his vacation or living out of doors, even though he stays at home. The teacher helps him to realize how God gives all the beauties of summer and the wonders of the out-door world for his enjoyment. There are certain verses which may be used as key verses with this interest. One is, "God giveth us richly all things to enjoy." (I Timothy 6: 17.) The children may start on a discovery of what these gifts for enjoyment are. The other verse is: "For the Father himself loveth you." (John 16: 27.) The out-of-door gifts become evidences of God's love. When the children return to church school after vacation they may be encouraged to share the beautiful things that they have found and out of this sharing the worship may grow; or worship and discovery may be woven together from Sunday to Sunday during August for those children who do not take a vacation trip.

The other interest centers about the child's new school experience in September. He should be helped to feel that this experience is opening up to him all sorts of new and interesting possibilities, chances to do interesting things and to make fascinating discoveries. He should be helped to learn how to live in peaceful, happy ways with his schoolmates and to regard his teacher and other adults at school as friends with whom he cooperates for the good of all concerned.

Suggested Emphases

First interest—Seeing beauty in everyday things out of doors. Praising God for trees and flowers. Shining day and starry night. Saying thanks for butterflies, (for children near the seashore) for water, and so on.

Second interest—Enjoying our new school friends. Helping to make school a happy place. Thanking God for the interesting things we are learning at school. Why do we have rules?

Activities to Stimulate Worship

Interest I

1. Making blue prints or spatter work of lacy grasses, ferns, and delicate flowers. The specimens should be pressed flat. Then blue print papers should be cut the proper size and the pressed objects placed quickly on the sensitized paper which rests upon cardboard. A piece of window glass is placed over the whole and it is exposed to sunlight. The paper turns quite dark blue or gray. Wash the blue print paper in water and dry between blotters. Hydrogen dioxide added to the water makes the blue print deeper and lovelier.

2. Through pictures of beautiful things you have seen. Tell stories about these pictures.

3. Sharing the beauties of out doors with other people. Sending a box of nature objects to some Sunday school that can never see these lovely things unless children share. A group near the seashore may send marine objects to a group in a city mission. A group in the mountains might send a box of fragrant evergreen to a group of children in a city who have never seen mountains, and so on.

4. Making songs or poems about the beauties of the out-door world.

5. Holding the worship service out of doors where the children may see all of nature's beauties.

6. Starting a nature collection for the department.

7. Listening to music like Mrs. Crosby Adams' "Song of the Sea," from *Worship Songs for Sunday School and Home—Primaries.*

Interest II

1. Planning a party for the new children who will come into the primary department after Promotion Day.

2. Discussing ways of being helpful in school.

3. Meeting racial and social problems that have arisen at school.

4. During the pre-session time examining some of the books that the children will be able to read because of their school experience this year.

Songs and Pictures

Interest I

SONGS:

"God's Gift of Day and Night"
(*see accompanying music*)

"Summer," from *Melodies*; "God's Love," from *Worship Songs for Sunday School and Home—Primaries*; "God's Work," see this magazine for April, 1931, page 31; "For The Beauty of the Earth" (*Stanza 1*), and "This Is My Father's World," both from *Worship and Conduct Songs for Beginners and Primaries.*

PICTURES:

"Moonlight," by Jessie Wilcox Smith, in the Primary Picture Set, Course I, Christian Board of Education; "O God, How Wonderful Thou Art!" Course I, Part 4, Primary Closely Graded Lessons; other pictures of beautiful places cut from current magazines.

Interest II

SONGS:

"Lord of the Sunlight," from *Songs for Little People*; stanza two of No. 1 in *Songs for Little People*; "Faithful and Steady," from *Song and Play for Children.*

PICTURES:

Pictures of children working and playing together happily. Some of these may be obtained from the regular picture sets furnished in the various sets of graded lessons. Others may be found in magazines.

Poems

"Night Magic," from *Silver Pennies;* other night poems from *Silver Pennies;* and "God's Dark," from *God's Dark and Other Bedtime Verses and Songs* by John Martin.

Stories

Dolly at Home*

It was great fun getting ready to go home. Dolly found herself laughing and chuckling most of the time. Of course, the fact that next-door Kitty was going as far as the Junction with them might have had something to do with it.

Kittyboots was going, too. At the last minute Auntie Flo had gone to the village and bought a covered basket. Father fixed it so that Kittyboots would have plenty of air, and Dolly coaxed the kitten to curl down in the basket and go to sleep.

Dolly had said good-bye to her friends the day before. There was Teddy and the Jenkins and the Store Lady. She thought happily of the pretty shell pin cushion which the Store Lady had given her to take home. It was packed away carefully in the trunk, so it would not be broken. Then, too, the shells which Teddy had given her were put away. Everything was ready now.

Then came the final shutting of windows and locking of doors. It was all so exciting. Dolly loved it.

"The cottage looks like it had gone to sleep for the winter," Dolly said as she stood, taking a last look.

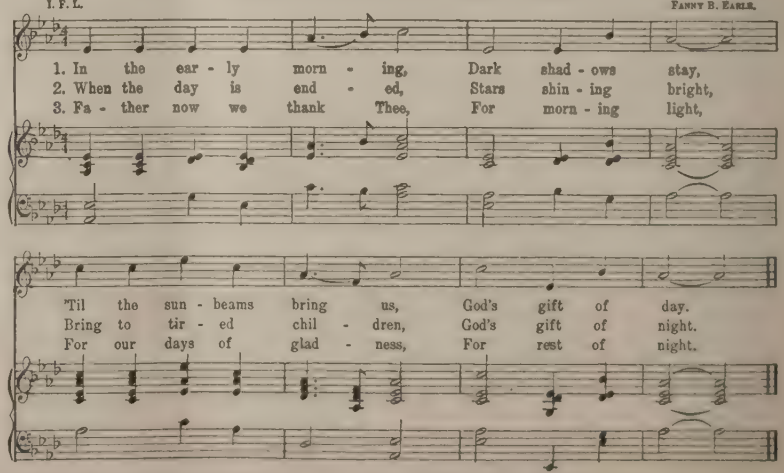
"I guess it has, Dolly," said father. "We'll hope it will have a long, quiet rest and be all ready for us next summer."

Then came the ride on the train. What fun that was! Dolly and Kitty sat together and tried

* By Maud Wilcox Niedermeyer, from *The Picture Story Paper.*

GOD'S GIFT OF DAY AND NIGHT.

I. F. L. FANNY B. EARLE.


1. In the ear - ly morn - ing, Dark shad - ows stay,
2. When the day is end - ed, Stars shin - ing bright,
3. Fa - ther now we thank Thee, For morn - ing light,
'Til the sun - beams bring us, God's gift of day.
Bring to tir - ed chil - dren, God's gift of night.
For our days of glad - ness, For rest of night.

—From *Carols.* Used by permission of the Leyda Publishing Co., Wapello, Iowa.

*Associate Editor, Sunday School Publications, Methodist Episcopal Church, Cincinnati, Ohio.

to count the telephone poles as they flew by. All too soon the train reached the Junction. What was that queer thing that just would come up in her throat as she clung to Kitty? But there was the bus waiting to take them across the city to the dock. It was all over in a minute and Kitty was back on the train with her father, waving good-bye.

"Good-by," shouted Dolly, "and last look!"

But it wasn't the last look. Again and again the little girls turned and waved and shouted to each other, until, finally, the bus started with a jerk and Dolly went tumbling into Auntie Flo's lap.

"Dear me, dear me," said Auntie Flo, laughing. "Pick yourself up, Dolly."

Up came the little girl, bubbling with laughter.

Then the bus stopped and they got off and went to the boat landing. Oh, that wonderful boat, all white and shiny and crowded with people! Dolly was sure that everybody in the world was going home on that boat. They found some nice, comfortable chairs on the deck. Just when they were all seated the whistle shrieked and Dolly clapped her hands over her ears quick as a wink. How it did shriek! While it was blowing and blowing, the boat began moving away from the dock and everybody waved and shouted good-bye. Dolly waved, too, although Kitty was speeding away in the opposite direction on the train and could not see her. But it was fun to make believe that she was down there on the dock waving back.

Dolly went all over the boat, up in the bow and back in the stern where the water was churned up like soap suds. It was a long, delightful day. Just when she was thinking that it would be nice to take a little nap, the boat docked and they all went ashore. A taxi took them through the city streets and pretty soon they were home.

Dolly hardly remembered going to bed at all. But she did remember waking up next morning. She was home! Now, she must see Roddy, Phyllis, Bob, and Virginia right away.

"Sunday school this morning," said mother, coming into Dolly's room to close the window.

"Oh, goody!" cried Dolly. "Could I take my shells to Sunday school and show them, mother?"

"I think so, dear," said her mother. "You will have to hurry, though, for we all overslept."

Right foot in the right shoe. No, that one was the left. Dear, dear, how you did get mixed up when you were in a hurry. But, at last, she was dressed. Mother found the shells for her in the bottom of the bag. Some of them were crushed, but most of them were whole and so pretty.

Auntie Flo gave her a little silk bag in which to carry the shells. Dolly drew the cord and hung it over her arm. It was hard to eat breakfast slowly, she was so anxious to get to Sunday school. Just think, she had not been there all summer! Suppose she had forgotten the way! Let's see, you went to the corner and turned up Gordon Street. Then you went two blocks further on, where Mr. Myer's store was, and the next corner—oh, dear, what was the next corner?

"Come, Dolly, here's your hat," said mother. "We must hurry, or we shall be late for Sunday school."

Soon Dolly was ready and she and mother started out for Sunday school.

"Hello, Dolly," said a friendly voice. It was Virginia. "When did you get back? I'm glad to see you."

"Hello, Virginia," said Dolly. "I'm glad to see you, too."

Hand in hand the two little girls went on to Sunday school with Dolly's mother. Just as they arrived at the church door they saw Miss Moore, their Sunday school teacher, just going into the church. Dolly's mother told the little girls to run ahead and catch up with their teacher.

"Good morning, Miss Moore," said Dolly, shyly.

"Why, if it isn't our very own Dolly," said Miss Moore. "Here is Virginia, too."

She took each little girl by the hand and they all went up the steps to their Sunday school room. How good it seemed to be back! Lots of people said "Hello, Dolly." Each time they did it made Dolly feel very happy.

After the opening worship service all the children in the department gathered around their own class tables. It seemed so good to Dolly to be sitting with her class about their table.

"Perhaps Dolly will tell us about her vacation," said Miss Moore. "What did you do, dear?"

"I brought some shells to show to you," said Dolly promptly, holding up her little silk bag.

"How lovely!" exclaimed Miss Moore. "Suppose we lay them out on the table for the class to see."

So Dolly spread out her shells and told the class about the periwinkle ones and the scallops and the bit of oyster shell. Then she told them about the horse-shoe crab pin cushion that the Store Lady had made for her, and about the time that she and Kitty had tended store for the Store Lady. She told them about Teddy and how Kitty and she had visited the Lighthouse, where Teddy lived.

After this the class had their lesson. When Sunday school was over, Dolly thought how wonderful vacation time was, but how much more wonderful it was to be back home and see all her friends and hear Miss Moore tell them interesting stories and show them interesting things to do.

"The Two Brothers," from *The Story Teller.* (A good story about doing work well.) "Two Friends"; the story of David and Jonathan; David and Mephibosheth—this story may be used to help the children to take a more considerate attitude towards children who have some physical handicap.

Suggested Procedure

Interest I

THANKING GOD FOR THE TREES: Take the children out doors if it is at all possible and find a shady place under some trees. Look around to see what other kind of trees are visible. Say to the children: In the Bible it says "Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." (Genesis 2: 9.) Look around and see if you can see any trees pleasant to the sight or good for food. Let us name them as we find them. (One group that did this found that there were great shade trees, maples and elms, a peach tree full of peaches, and a great althea bush in full bloom. They spent some time talking quietly about these trees, then they sang "Summer," from *Melodies.*)

If the teacher cannot take the children out doors, branches of althea, and a branch of a peach tree heavy with ripe fruit may be brought into the room, and beautiful pictures of shade trees such as "The Old Oak," Dupré, may be mounted and placed in conspicuous places. Then the teacher may proceed as was suggested in the example just given. It is better, of course, if this may be done out doors. After the group sings "Summer" perhaps the leader will say: There is a verse in the Bible which says "God giveth us richly all things to enjoy." (I Timothy 6: 17.) She may talk about ways in which the children enjoy trees: shade, beauty, the fruit they bear, the wood which is used for so many purposes. This may be a real discovery on the part of many of the children. The following poem may be discussed to show other ways in which children enjoy trees:

What the Trees Say*

This is what the tall trees say,
As they bend and bow and sway—

"Welcome to you, children dear,
We are glad to have you here.

"Our boughs are made for swings that go
Flying gaily to and fro;

"Our trunks are strong for those who dare
To seek adventure high in air.

"Our leaves are thick and cool and green
To make a pleasant, shady screen.

"And, playtime o'er, as wee stars peep,
We sing to all a song of sleep."

*By Ada P. Campbell. From *The Picture Story Paper* used by permission of The Methodist Book Concern.

Perhaps the children may wish to write a song of thanks to God for beautiful shade trees. If they do not wish to write a song, perhaps they may express what they feel through the song "God's Love" (*stanza* 2).

(One child spoke of how he loved to feel the sunlight as he lay upon the grass underneath a tree. Other children said they loved this too. One child said he loved to hear the wind sing through the branches of trees. The leader quoted softly from Joyce Kilmer's poem, "But only God can make a tree." The prayer which followed was a genuine worship experience.) It was:

PRAYER:

Dear God, we thank you for trees. We enjoy them. Some of them give us shade on hot summer days. Some of them give us fruit like peaches and apples, and some of them are beautiful with their flowers. We thank you for your love. Amen.

Refrain of "Can A Little Child Like Me" (sing as a prayer).

Interest II

INSTRUMENTAL MUSIC: "Faithful and Steady."

SONG: "Lord of the Sunlight."

CONVERSATION: About what is going on at public school and the fun the children are having there; ways in which they may help the teacher to make it a happy school through neatness, punctuality, through cooperation with the teacher, through kindliness and consideration of other children. Say that the same is true of Sunday school also, now that the children are back, and that they may share with each other all the lovely things they have had all summer and make Sunday school a happy place.

STORY: "Dolly At Home" followed by an opportunity for the children to share their summer experiences, or make plans to bring objects the following Sunday to share them.

PRAYER:

Dear God, we thank you for all your good gifts. We are glad we can make Sunday school and public school happy, and work and share together. Amen.

SONG: Stanza 2, No. 1, *Songs for Little People.*

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JUNIOR DEPARTMENT WORSHIP PROGRAMS FOR SEPTEMBER

*By Florence M. Hostetter**

This is the gospel of labor—
Ring it, ye bells of the kirk—
The Lord of love came down from above,
To live with the men who work.
—VAN DYKE

September means School Days! It means school books and school bells. Of course there will be vacation experiences to share, but for the most part playtime is giving way to worktime. Let us glorify work in our worship services for the month by associating it with workers, human and divine.

In the plan for the services for this month we are suggesting the use of the memory verses which the pupils know as the basis of the responses. It is our thought that all too often the pupils learn the verses, repeat them, and forget them. If they are used and used frequently in the worship services they will become increasingly meaningful to the children. The illustration for this month takes verses from the junior courses in the graded series issued by the Graded Press. Illustrations from other courses will be used at other times. The leader will, we hope, adopt the plan rather than the content, and work with the pupils in building their own responses from their own verses.

The theme selected for the month is the year verse of Course IV in the series named above, "My Father worketh even until now, and I work."

*Instructor, Schauffler School, Lakewood, Ohio.

Order of Worship

THEME: "My Father worketh even until now, and I work"

PRELUDE (*instrumental*): "The Spacious Firmament on High," by Haydn or "The Heavens Declare Thy Glory," by Matthews

CALL TO WORSHIP:

Leader: The heavens declare the glory of God;
And the sky shows forth the work of his hands.

Response: I will praise thee, O Lord, with my whole heart;
I will show forth all thy marvellous works.

Leader: O magnify the Lord with me,
And let us exalt his name together.

Response: I will be glad and rejoice in thee:
I will sing praise to thy name, O thou most High.

HYMN OF PRAISE (*to be sung antiphonally*):

First Group: Let us with a gladsome mind
Praise the Lord, for he is kind:

Second Group: For his loving deeds endure,
Ever faithful, ever sure.

First Group: He with all commanding might,
Filled the new-made world with light;
For his loving deeds endure,
Ever faithful, ever sure.
All things living he doth feed;
His full hand supplies their need:
etc.
(*See accompanying music*)

RESPONSIVE SERVICE:

Leader: Seek ye out of the book of the Lord, and read:

Response: The earth is the Lord's, and the fulness thereof;
The world and they that dwell therein.

Leader: For he hath founded it upon the seas,
And established it upon the floods.

Response: The wilderness and the dry land shall be glad:
And the desert shall rejoice and blossom as the rose.

Leader: It shall blossom abundantly,
And rejoice even with joy and singing.

Hymn Response: "My God, I Thank Thee Who Hast Made" (two stanzas)

Leader: My Father worketh even until now, and I work.

Response: Be ye doers of the word, and not hearers only.

Leader: For we are God's fellow-workers.

Response: Whatsoever thy hand findeth to do, do it with thy might.

Leader: Be ye strong and let not your hands be slack;
For your work shall be rewarded.

Response: As we have opportunity let us work
That which is good toward all men.

Leader: To do good and to communicate forget not,
For with such sacrifices God is well pleased.

Response: Let no man seek his own, but each his neighbor's good.

Leader: Thou shalt love thy neighbor as thyself.

Response: Therefore all things whatsoever ye would that men should do unto you, even so do ye also unto them.

HYMNS "I Would Be True"

PRAYER:

Dear Father, Teach me to work as hard and play as fair in thy sight alone as if all the world saw; forgive me when I am unkind and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself, and send me chances to do a little good every day and to grow more like Jesus.

PRAYER RESPONSE (*To be sung to tune Carter or Sardis, or any tune with 8, 7, 8, 7. meter*):

Father, let thy loving favor
Rest upon us every day;
Show us how to love our neighbor
In our work and in our play.

F. M. H.

STOP! That Summer Slump in Sunday School Attendance with our Contest

Tuning in on Jerusalem

Write for descriptive folder

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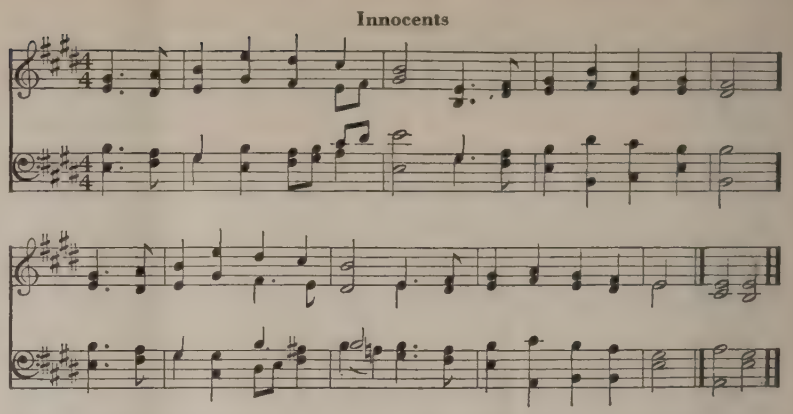
Innocents



SPECIAL FEATURE: (See below)

OFFERING SERVICE:

Leader: How shall we show our love to God
Who givest all?

Response: Freely ye have received, freely give.

Leader: In remembrance of those who labor for
Us we bring this offering.

Response: In pledge of greater loyalty to our
Tasks we bring this gift.

Hymn of Dedication: (Tune-Canonbury)
Bless thou the gifts our hands have brought:
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought:
The rest, O God, is in thy hand.

CLOSING HYMN: "O God, Who Workest Hitherto"

BENEDICTION: Lord, may thy loving favor rest on us and prosper all the work we undertake. Amen.

Special Materials

HYMN SUGGESTIONS:

"The Wise May Bring Their Learning"
"Work for the Night is Coming"
"Let Not Thy Hands Be Slack"
"O Son of Man, Thou Madest Known" (third stanza)
"Hail the Hero Workers" (from the *New Hymnal for American Youth*)
"O Master Workman of the Race"
"I Would Not Be Idle" (from the *Junior Church School Hymnal*)

POEMS:

"The World Wants Mending" (See January, 1931, *Journal*, page 33)

"Your Place"

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.

—JOHN OXENHAM

STORIES:

From *The Story-Teller*, by Maud Lindsay, Lothrop, Lee & Shepard Co.
"The Two Brothers"

From *Why the Chimes Rang*, by Raymond Macdonald Alden, Bobbs-Merrill Co.
"The Palace Made of Music"

From *Stories for Worship*, Hugh Hartshorne
"Bob Chase's Vacation"

From *The Pilgrim Elementary Teacher*
"The Golden Bowl of Erlen," by Alene L. Smith (July, 1930)
"Nobody's Job," by Carolyn Smith Beatson (August, 1930)

From *Junior Worship Guide*, by Charlotte Jones, The Pilgrim Press.
"The Boy Who Ran Away"
"The High Tower Room"

"The Little Girl Who Would Not Work"

There was once a little girl who loved to play all day out of doors. Her mother thought she would grow to be an idle girl if she played so much. "You are old enough to do some work, Mary," she said. "You should learn to be busy." But Mary said: "O, mother, I do not like to work. Please let me go to the woods and play just a little while before I do my tasks." So her mother said she might play, but only for a little while.

Mary ran out of the house, across the garden, and down to the woods as fast as her feet could carry her. As she hurried along, she met the neighbor from next door, who was gathering a bunch of pink and white clover in the field near the woods. Now, this neighbor was a very understanding person, and Mary soon found herself telling her all about her love of play and how she hated work.

"I'd rather play like the bees and the squirrels," she said. "What fun they have, playing all day long! See, there is a red squirrel, now, running about in that oak tree."

The neighbor smiled. "Watch him," she advised. And as they watched, they saw him pick up an acorn, and carry it up to a hole in the trunk of the tree. Here he whisked out of sight, for a moment, only to return in a second or so, with empty mouth. Back he went again with another acorn, and another, and another.

"I think he has a family to feed in that hollow. Then he has to store up enough food to last through the winter. Do you think he is not working?"

"Well, maybe he is," Mary admitted, "but I don't believe that little brown bird works. He sings every minute or two and seems to do nothing at all but just fly about and have a good time."

"O that!" said her friend, "is Mr. Wren. He is a jolly fellow, but he works as hard as he sings. He and his mate have a nestful of little birds, and they have most unusual appetites. See him, now, looking under that leaf? Off he goes to the nest. Now he is singing again, and here is Mrs. Wren, coming with some more food. They help to keep the plants free from insects that would eat them up. If the wrens stopped working, we would soon find that our gardens and trees would suffer."

"But plants don't work, do they?" asked Mary, unwilling to admit that she was quite mistaken. "Look at the pink clover. It is just nodding its head in the breeze."

"O, doesn't it?" the neighbor responded. "It is drinking up the food and moisture from the earth and gathering in the sunshine all day long. See how beautiful they are!" And she held up the dainty pink and white blooms. "It seems as if God gave everything some work to do, doesn't it?"

Mary gathered a bunch of the sweet-smelling clover. "I think I'll be going back, now," she said. "Perhaps mother needs me."

When she returned, she gave the flowers to her mother, saying, "O mother, I've just found out how the clover works, to grow these lovely flowers. And I saw the birds and squirrels working, too. Isn't there something I can do?"

Her mother gave her some sewing that she had started long ago and had never finished. Mary worked on it until suppertime, when it was quite finished. Then she found that play was much more enjoyable because of the work she had done, and the apron that she had made seemed very beautiful.

"Now I understand," she said, "why the squirrels and birds are happy. I feel like singing myself." And as she went into the field the wren perched on a branch, singing his gay song, and the gray squirrel stopped to chatter a moment, with his head on one side, as if to join the happy chorus of contented workers.

—From *Junior Worship Materials* by Nellie V. Burgess. Published by Cokesbury Press. Used by permission.

INTER-CHURCH HYMNAL
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CHICAGO

SEPTEMBER SUGGESTIONS FOR LEADERS OF YOUTH

By Mr. and Mrs. J. Ruskin Howe*

With September the program of the church school gets back to a normal, full-time basis for another year. The emphasis for the worship services of the month is "Planning Our Year's Program," and the suggestions given below are calculated to center the worship and meditation of the group about that important task as youth shares with Christ the responsibility for a great year's work together. The general theme, "We are Builders," has been made the dominant motif in the emphasis for the month and the four suggested services find their unity in this common theme. It will be found that some portions of the Intermediate services are appropriate for the older group and vice versa, so that by using the same themes additional materials may be had by leaders of either group who wish to supplement their programs in this way.

INTERMEDIATES

September 6

THEME: "We are Builders of a Life"
PRELUDE: "Open My Eyes, That I May See"
CALL TO WORSHIP:

Leader: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things." (Phil. 4: 8.)

Response: "Search Me, O God, and know my heart. try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

HYMN: "He Leadeth Me"
SCRIPTURE:
Matthew 5: 13-16
Luke 16: 10
John 5: 17; 9: 4
SOLO: "O Master Workman of the Race"
STORY: Let us listen to the "Parable of the Builders" as related by Edwin Markham.

Once upon a time there was a certain rich man who had it in his heart to do good. One day as he was walking out over his broad estate he came to a little house down in a hollow where lived a man with a very large family. Upon inquiry the good rich man learned that he who lived in the little house was a carpenter, a builder of other people's houses, while he and his family had to live in this little hovel in the hollow. The rich man thought long upon it, then he sent for the carpenter and put before him the plans of a beautiful house, and said, "I want you to build me a house just like this over on that sunny hill," and he pointed out one of the loveliest building places in all the neighborhood. "I want you to build it good and strong," he said. "Employ only the best workmen, and use only the best materals, for I want it to be a good house." Then he went away on a long journey and left it all to the builder. And after the rich man had gone the carpenter said to himself: "This is my chance. Other men have made more than wages with an opportunity like this." So he skimped the material and skimped the labor and covered the house over with paint so nobody could see how very poorly it was built. At length the rich man returned and the carpenter brought him the keys and said, "That is a fine house I built for you over on the sunny hill." "Good!" said the rich man, and he handed the keys back to the builder. "I am glad it is a good house. I have intended all along to give it to you when it was finished. The house is yours."

The builder was thunderstruck. How industriously he had been cheating himself, when he thought he was cheating his neighbor! He took the keys and walked away and muttered to himself again and again, "O, if only I had known that I was building the house for myself!"

MEDITATION AND COMMITMENT:

Leader: "Open Life's vision before us:
Show us the way we should take;
Grant that the light of Thy counsel
Over our spirits should break."

(Silence for meditation)

Response (led at proper time by leader):
"Father, hear the prayer we offer:
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously;
Be our strength in hours of weakness
In our wanderings be our guide,
Through endeavor, failure, danger,
Father, be thou at our side."
Amen.

September 13

THEME: "We are Builders of a Church"
PRELUDE: "The Church's One Foundation"
CALL TO WORSHIP:

Enter into his gates with thanksgiving,
And into his courts with praise.
Be thankful unto him, and bless his name
For the Lord is good.

Response: (tune—Old Hundredth)

We'll crowd thy gates with thankful songs,
High as the Heaven our voices raise:
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise.

LEADER: This morning we are thinking of ourselves as "Builders of a Church." The first step in building is to consult an architect. Shall we therefore turn now to the words of the Master Architect as we learn what he says of the foundation of our building.

SCRIPTURE READINGS: The Sure Foundation.

First Reader—Jesus tells us that the man who builds his house upon the sand is foolish for "the rain came down, the floods came, the winds blew and beat upon that house, and down it fell—with a mighty crash."—Matt. 7: 27. And He counts that man wise who builds his house upon rock for "the rain came down, the floods rose, the winds blew and beat upon that house but it did not fall, for it was founded on rock."—Matt. 7: 25. (Moffatt's translation.)

Second Reader—Let us look to Paul to find out what this rock-foundation is. He says, "I laid the foundation of the house like an expert master-builder. . . . The foundation is laid, namely Jesus Christ, and no one can lay another."

PRAYER (by leader following silent meditation)
PRAYER HYMN: "O Lord, Thy Benediction Give"
MESSAGE:

There are no greater stories of heroism in all of history than those associated with the early Christian Church. "Among the bishops who had been given charge of the work of this growing church, one of the greatest was Polycarp. He had become a Christian when he was a very young boy and his life had been a wonderful example to all Christians. He was the Bishop of Smyrna, a large and prosperous city. A series of terrible earthquakes almost destroyed the city and the suffering was great. The people of that day knew nothing of the reason for earthquakes, they knew nothing of the great changes that were taking place in the earth's surface and they thought the gods were displeased over something and sent the earthquakes as a punishment. They tried to think of something that might have been done in Smyrna to displease the gods and some one suggested the Christians who refused to worship all pagan gods. The non-Christian Jews who hated them agreed, and terrible persecutions followed. At first, the Christians were able to hide their beloved, kindly old bishop but he was finally discovered and the crowd cried, "Put him to death." The governor tried to save him. "You are an old man," he said, "what difference will it make if you burn incense to Cæsar or give an offering to the gods? Bow down, old man, curse your Christ and live." But a young voice from the crowd called out, "Be brave, Polycarp, and play the man!" There was no need to challenge him. Polycarp was speaking. "Eighty and six years have I served my Christ and he has never wronged me. How could I speak evil of my King and Saviour!" He walked bravely to the fire built in the amphitheatre and died. Many people, seeing the splendid courage of the old man and the look of triumph in his brave face, became members of that early church despite the fact that it always meant danger and often death to be called Christian.

HYMN: "The Church's One Foundation"
COMMITMENT PRAYER (*by the group*):

O thou who dost the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask:
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do. Amen.

BENEDICTION

September 20

THEME: "We are Builders of a World"
PRELUDE: "Where Cross the Crowded Ways of Life"
CALL TO WORSHIP:

The earth is the Lord's and the fullness thereof; the world and they that dwell therein.
Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart.

HYMN: "Lead on O King Eternal" or "Christ for the World We Sing"
MESSAGE OF BROTHERHOOD:

"No one could tell me where my soul might be;
I searched for God, and he eluded me;
I sought my brother out, and found all three."
—ERNEST CROSBY

"Jesus revealed a God of Love. A new commandment
He gave men, that they should love one another.
This was to be the sign of God-likeness and in the doing of it they were to find fellowship with God."
—WARD

As man by his inventions has made the whole world
Into one neighborhood,
Grant that he may, by his cooperations, make the whole world
Into one brotherhood.
—HARRY EMERSON FOSDICK

HYMN: "Where Cross the Crowded Ways of Life" (The story of the writing of the hymn may precede the singing.)
SCRIPTURE: Luke 6: 27-35. (Use Moffatt's translation)
MEDITATION:

Let us pray for a heart full of tenderness for the needs of all mankind. Let us pray for those we know and love but also for that greater host we have never known and do not love. Let us pray particularly for those we find unlovely, whom knowing, we cannot love nor scarcely like. Let us pray for the weak and the oppressed of earth, those borne down by unfair odds, those who toil without their just reward and those who suffer because they would toil but cannot find the chance. Let us pray for God's children of every land and color, for those whom some despise because they are not like ourselves. Let us pray for the confused and troubled nations of the earth, as they strive so haltingly to find their way to permanent peace, that their struggle may have success, that all God's children everywhere may come to live in peace and brotherhood upon the earth.

There shall be a time when each shall to another,
Be as Christ would have him be,—brother unto brother.
—LEWIS MORRIS

HYMN (*if desired*): "Love Thyself Last"

September 27

THEME: "Builders Triumphant"
PRELUDE: "We would See Jesus"
CALL TO WORSHIP:

Leader: Who shall ascend unto the hill of the Lord or who shall stand in His holy place?

Response: He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

HYMN: "O Son of Man, Thou Madest Known."
SCRIPTURE:

As we follow Christ in the triumphant march of youth, who through the years have shared his victories, let us carry in our hearts the words of Paul. They were spoken in the ripe years of his later life to a youth whom he had persuaded to become a Builder with Christ:

"I have fought a good fight; I have finished the course; I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give me in that day.

"This charge I commit unto thee, my child Timothy. Let no man despise thy youth, but be thou an example. . . . Fight the good fight of faith. Lay hold on eternal life."

"Today America and the whole world are calling for young people who shall give themselves to be builders of Christian truth and Christian ideals for the next generation. Who will heed this call? Who will answer, 'Here am I, send me.'"

*Dayton, Ohio

MEDITATION:
In silence, let us think prayerfully—

Let us remember Jesus: who for thirty years lived the common life, earning his living with his own hands and declining no humble tasks; whom the common people heard gladly, for he understood their ways; who believed in men to the last and never despaired of them; who thru all disappointment never lost heart; who disregarded his own comfort and convenience and thought first of others' needs, and though he suffered long was always kind; who, when he was reviled, reviled not again, and when he suffered, threatened not.

Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise of thee
May our lips and lives agree.

PRAYER: By the pastor or departmental superintendent.

Response: "O hear our prayer and answer make,
This we ask for Jesus' sake."
Amen.

SOLO: "My Psalm" found in *Singing Pathways*, Dickie. (Powell and White)

BENEDICTION

SENIORS AND YOUNG PEOPLE

September 6

THEME: "We are Builders of a Life"

PRELUDE: "Open My Eyes, That I May See"

CALL TO WORSHIP (*leader*):

"Give us this day our daily bread, we pray, and give us likewise, Lord, our daily thought, That our poor souls may strengthen as they ought and starve not the husks of yesterday."—PHILLIPS BROOKS

PRAYER (*unison*): The Lord's Prayer

TALK BY LEADER:

The general theme for the month "We are Builders" should first be presented, showing how the whole record of the year ahead depends on how we lay our hands to the task. Following this, the theme for the day, "Builders of a Life," should be introduced. The major emphasis should be given to a challenge for each one to take heed how he builds his own personal life as a co-worker with God.

QUARTET: "Breath on me, Breath of God" or "Are Ye Able?"

SCRIPTURE: Dedication of Life, Romans 12.

POEM:

I know a life that is lost to God,
Bowed down by things of earth;
But I know a way, a mystic way
That can bring that soul new birth.

I know of minds that are sunk in shame,
Of hearts that faint and tire,
But I know a course of mystic fame
That can set these minds on fire,
I know a force of glowing fame
That will set our souls on fire!
—AUTHOR UNKNOWN

PRAYER: "Master Builder"

Thou has made each of us a workman who has to build the temple of his life. Rich materials are at hand, yet we are allowed to choose among them for ourselves. Helpers are on every side; but we are left to pick those who will help most nobly. The plan for the building is largely in our own hands; but Thou dost stand willing to advise.

Help us to form our building blocks carefully and to be satisfied with none less than the best. Let there be nothing dark or ugly or false in our temples, Holy Father, for with all our hearts we want them to be fit dwelling places for Thee. Amen

HYMN: "Take My Life and Let It Be"

September 13

THEME: "We are Builders of a Church"

PRELUDE: "The Church's One Foundation"

CALL TO WORSHIP:

Leader: Jesus, with thy Church abide,
Be her Savior, Lord, and Guide
While on earth her faith is tried:
Response: We beseech thee, hear us.
Leader: May she guide the poor and blind,
Seek the lost until she find,
And the broken hearted bind:
Response: We beseech thee, hear us.
Leader: May her lamp of truth be bright,
Bid her bear aloft its light:
Bring all nations clearer sight:
Response: We beseech thee, hear us.

LEADER: Introduction of the theme.

What do the words "The Church" mean to us? Do they mean buildings? people? The first Christians did not have a single church building in which they dared to meet and talk of Christ. To them "The Church" meant an idea, an idea which they shared; for which they willingly suffered persecution and death.

Peter first grasped this idea: (Read Matthew 16: 13-18. Emphasize Peter's words in verse 16; and Jesus' answer in verse 18 as to what "The Church" means.)

Paul clearly taught this idea: (Read Ephesians 2: 18-20. I Corinthians 3: 11)

HYMN: "Glorious Things of Thee are Spoken"

LEADER:

Great souls have always been builders. God has not been without a witness in any land, no matter how dark that land is. Let us listen as we hear of God's chosen builder in Africa.

POEM: "Livingstone the Builder"

With a will!
With a will!
With a will and surely!
Without fail,
Drive each nail,
Build we so, securely!

The Pioneer,—the Undaunted One,
Worn with long journeyings through the
Great Dark Land,
Rests for a season from his mighty labours,
And seeks fresh vigour in a change of toil.

Labor is sweet,
When hands and hearts are willing,—
Who truly works
Is God's own law fulfilling.

With his own hands he helps to build a temple,
Here, in the wilds, a temple to his God.
Rough-hewn and roughly thatched, but still a house
Of prayer, a holy place, and consecrate
To him whose noblest temples are not built
With hands, but in the opened hearts of men.

The Master worked,
With his own hands expressing
His sure belief
That therein lay God's blessing.

Thus, as he toils, with axe, and nail, and hammer,
His heart rejoices,—so the Master worked,
And by his lowly toil for ever stamped
True labour with its highest dignity.

With a will!
With a will!
With a will and surely!
Without fail,
Drive each nail,
Build we so, securely!

—From *Bees in Amber*, by John Oxenham. Published by The Pilgrim Press. Used by permission.

PRAYER (*unison*):

O Christ, thou hast bidden us to pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words; may we not forget their meaning, and may thy great hope never grow dim in thy Church.

We bless thee for the inspired souls of all ages who saw afar the shining City of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions.

Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force.

Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens.

Cast down the throne of Mammon who ever grinds the life of men, and set up thy throne, O Christ, for thou didst die that men might live.

Show thy erring children at least the way from the City of Destruction to the City of Love, and fulfil the longings of the prophets of humanity. Our master, once more we make thy faith our prayer: "Thy Kingdom come! Thy will be done on earth!" Amen.

—From *Prayers of the Social Awakening* by Walter Rauschenbusch. Copyright The Pilgrim Press. Used by permission.

POEM:

Meseems it renders God great joy to see
Hands striving after his creatively:
Yea that he ever left a part undone
That he might finish that by him begun,
And help him with our efforts to erect
His house; as masons help an architect.
If this be true that he of us hath need,
O then are we the sons of God indeed.
—SELECTED

HYMN: "Rise Up, O Youth of God"
(*Stanza 3 only. Substitute "youth" wherever men is used in the hymn.*)

BENEDICTION

September 20

THEME: "We Are Builders of a World"

PRELUDE: "Where Cross the Crowded Ways of Life"

CALL TO WORSHIP:

O Jesus, Master, when today
I meet along the crowded way
My burdened brothers—mine and thine—
May then through me thy Spirit shine.

Grant too that they my need may know
As side by side we onward go—
An equal need of kindly thought,
And love like that which thou hast taught.

Then give our hands a touch divine,
And to our voices tones like thine,
As side by side we onward go,
Nor need each other's names to know.
Amen.

(The above may be used as a solo if the music is available. *American Student Hymnal*. Century Co.)

SILENT PRAYER

HYMN: "Hail To the Lord's Anointed" or "Fling Out the Banner"

SCRIPTURE MESSAGES OF BROTHERHOOD: Matthew 2: 10; 25: 40-45.

HYMN: "Let Not Thy Hands Be Slack" or "Awake My Soul, Stretch Every Nerve" or "Rise Up O Men of God."

MESSAGE (leader):

Youth asks of the leaders of the church a frank facing of the real challenge which modern life brings to religion. Bertha Condé, in her stimulating book, *What's Life All About?* speaks for youth: "What is the church doing for our world which justifies us in bringing our zeal and vision, our faith and hope and energy, our college-trained minds to the support of its program? What is the church doing about the problem of human values in industry, of racial relations, of civil government, and war? How does it plan to remake society according to the Christ way of life?" But more than this, youth recognizes that it is only through the church that Christ and his helpers can accomplish these high tasks. Miss Condé goes on to say: "If any of us do want to see the principles of Jesus Christ operative in the life of today we shall find it easier to hasten that time if we work inside the church rather than outside of it. The church as a whole is more susceptible to the appeal of Jesus than any outside group could possibly be. It has never yet been vanquished through the ages, and it awaits the unselfish courage and vision of youth to help the selfless love of God. Let us be careful lest we fool ourselves by holding back because we are loath to measure up to the standards of our Lord and follow the way of the cross."

You who are young, it is you, it is you
Who must make the dreams of the world come true.
You who are young have a world to build
The future shall be what you have willed.
—MARY CAROLYN DAVIES

SOLO: "Not Alone for Mighty Empire"

POEM: "Live and Help Live"

"Live and let live!" was the call of the Old—
The call of the world when the world was cold—
The call of men whon they pulled apart—
The call of the race with a chill on the heart.

But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade-like earth.
—EDWIN MARKHAM

DIRECTED SILENT PRAYER followed by the Hymn "Lord Speak to me, That I May Speak" used as a prayer solo.

September 27

THEME: "Builders Triumphant"

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

Leader: "Lift up your hearts!" We lift them
Lord, to thee;
Hear at thy feet none other may we
see:

"Lift up your hearts!" e'en so, with one accord,
We lift them up, we lift them to the Lord.

Response: Psalm 95: 1-7.

HYMN OF PRAISE: "When Morning Gilds the Skies"

LEADER'S MESSAGE:

The Builder Triumphant is the one who has so completely identified his life and his purpose with those of the Master Builder that he becomes, measurably, another incarnation of God's redemptive love. Completely consecrated to that ministry of love, we cannot but feel "the lovability of every soul we meet along the way" and our lives will speak to all mankind in Christ's universal language, that of Love.

Hear the message of the loving heart from the lips of Christ's Builder Triumphant of Japan, the great Kagawa, who is bringing vast multitudes of his fellow Japanese to know and to build with Christ.

"I shall dig down deeper, still deeper, into my own soul, and there, in my heart of hearts, shall I find the spring of love which can never be found on the surface. I shall dig down to God who is within me. Then, if I strike the underground stream that murmurs softly in the depths of my heart, I will tenderly cherish this oasis of the soul—so rarely found—and to it will I lead a few thirsting comrades.

"The Kingdom of Love has begun in my own soul, and little by little it is growing.

"Through Love all things are born again. Love alone is all-powerful. Love creates, rears, leads. Love alone is eternal. Love created the world, and Love maintains the world. Love is the very essence of God.

"When I must suffer, to Love I entrust my body; when I must die, to Love I submit my soul. Love is the final conquerer of my heart.

"Love is my all in all."

SCRIPTURE: John 3: 16; 13: 35; 15: 13; 17: 25-26; Galatians 5: 22.

POEM: "Credo"

Not what, but Whom!
For Christ is more than all the creeds.
And his full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but Whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?——
Not what I do believe,
But Whom!
Not what,
But Whom!

—JOHN OXENHAM.

WE CONSECRATE OURSELVES:

Leader: Do you keep Christ before you as an ideal?

Response: I must have a perfect example, therefore, I will take Christ as my ideal.

Leader: Do you spend time each day studying The Guide Book?

Response: I must have a rule for my life, therefore, I will take the Bible for my daily guide.

Leader: Do you seek God through prayer?

Response: I must have God's help, therefore, I will be prayerful.

Leader: In what spirit do you render service, is it in the spirit of duty, in the spirit of "I suppose I'll have to," or is it in the spirit of helpfulness which is the spirit of Christ?

Response: I must be kind and loving, therefore, I will do all in the spirit of Christ.

Leader: Are you well informed as to the needs of your community, church, nation, and world?

Response: I must be informed, therefore, I must be studious.

Leader: Is your heart filled with love for all members of God's family or is your love limited to only a few?

Response: I must be a lover of God, therefore, I will love my fellow-men. Thus shall I be "a workman that needeth not to be ashamed."

POEM:

A mightier church shall come, whose covenant word
Shall be the deeds of love. Not "Credo" then—
"Amo" shall be password through the gates.
Men shall not ask his brother any more,
"Believest thou?" but "Lovest thou?" and all,
Shall answer at God's altar, "Lord, I Love."
And Hope may anchor, Faith may steer,
but Love,
Great love alone is Captain of the soul.

—HENRY B. CARPENTER

CONSECRATION HYMN: "Immortal Love, Forever Full" (*Stanza 5 should be sung as a prayer*)

BENEDICTION

Leadership and Modern Youth

THERE is no "royal road" to success in leading a group of busy, twentieth-century youth into a great year of work for Christ and the Church. There is no patent formula, no magic slogan, no cheap and easy substitute for genuine earnest work and Christian living. We do well, here at the beginning of another church school year, to sit down first of all and counsel with our own hearts to know whether or not we, as leaders of youth, want a "great year" in the work of our church. For "great" things do not come easily.

But if this is our mood we need not expect any extended bursts of enthusiasm from the larger group of youth we are trying to lead. For whatever may be the weaknesses of modern youth, they are not over-afflicted with gullibility. They are exceedingly quick to sense sham and pretense and superficiality and they are equally quick to despise and repudiate them. They will not fake a devotion they do not have and they will not follow with any degree of enthusiasm a leadership that is not sure of its task and surrendered to it whole-heartedly.

We shall do well, then, to come to the planning of this new year's work with a deep sense of what it has meant to the world to have had the Christian Church and what is the jeopardy of the race's future if we permit the church to fail. One of our great national educators recently began an address before a convention of public school administrators with these words: "There is no guarantee whatever that our vast system of public education is going to prove an unmixed blessing to posterity. It will depend entirely on whether or not we shall be able to add to its contribution the motivation of the heart, as well as the information of the head." We all know full well that this man is right. We know full well that it will profit society nothing at all to have all our youth understand the facts of arithmetic if they use those facts to cheat their neighbors—or to know the fine points of English grammar if they will not use that grammar to tell the truth—or to grasp the truths of physiology and hygiene if knowing these truths they nevertheless go forth to live unclean, impure lives.

The youth of today need more than education. They need, just as tremendously, an inner motivation. If we feel that fact as we should, we shall give ourselves with such seriousness to our work this coming year that the youth groups we serve will sense reality and creativeness in our attitude and they will meet our challenge in the same high mood. And if we do not believe that fact or if we do not feel it as we should, no amount of artificial enthusiasm will be sufficient to make of our quest with youth this year a genuine adventure in Christian living.

A Hymn for Youth

(Tune: Whittier)

O gracious God, whose constant care
Supplies our golden days,
Whose joyous fellowship we share
At work, at rest, in play and prayer—
Accept our heart-felt praise.

We thank Thee, Father, for each word,
Each thought, revealing truth;
For prophet voices gladly heard,
For daring dreams, for friends who stirred
The fragile wills of youth.

Companion of our vesper hour,
Renew in us each day
Our lofty purpose, grant us power
That worthy thoughts in deeds may flower,
In Christ-like lives, we pray.

Surround us through temptations maze
When artful foes assail;
Help us a peaceful path to blaze,
To lead mankind in nobler ways,
Give strength—we would not fail!

—HARRY THOMAS STOCK

Courtesy, *The Congregationalist*

Organizing for a Great Year

THE Christian Church is more than an organization and yet it is an organization. The program of youth in our church schools for the coming year requires more than plans, and yet it requires plans. And the intelligence and thoroughness with which we think and plan at this time for the work of the year will largely determine the measure of our success as the months come and go.

The time is long since departed when intelligent leaders of youth undertook to hand down to them a ready-made program of goals and activities in the condescending manner of the wise elder delivering to his charges something good for their souls. Any youth program which is actually to function in the lives of the young people concerned must grow out of their felt needs and must be the product, in some real measure at least, of their own thinking and planning.

How shall we set about, at this September season, to help our youth to plan effectively the program for their work during the coming year? One of the most effective methods is the annual "Autumn Retreat." This is a period set aside, when the newly-elected officers together with the chairmen of the various committees, and where possible the committees in full, go apart for consideration of the program for the twelve months just ahead. There is no other single feature that can be made to mean as much for the work of your department through the year as a carefully planned and intelligently directed Autumn Retreat. (See also the article by Dr. Hayward on page 19.)

The length of the period and the details of its arrangement will differ, of course, with the size of the department and the facilities at hand. Where possible it is exceedingly wise to arrange for the group to spend this time in a camp or headquarters cottage with facilities for recreation and social hours as well as for the separate meetings of the various committees. Wise counsel and supervision by adult advisers and perhaps the teachers of the several classes will serve to give definiteness to the work of the group and at the same time reassure any skeptics in the church who may question the appropriateness of the whole undertaking. This does not mean that the initiative should be assumed by the advisers and the young people merely expected to ratify the ideas of their elders.

The work of the group should be varied but intensive. The primary purpose of intellectual planning for a year's program should not rule out a strong measure of inspirational content. Periods of devotion and prayer and spiritual edification, led by some one gifted in that field, should be followed by sessions of the various committees meeting under their chairmen, with the adult counselors ready to assist when their advice is needed. Supplementing this with periods of recreation the retreat can continue until the official leadership of the department has forged out in a general way its plans for the entire year. These should then be reported back to the total group in a general assembly of the retreat and any revisions made which seem necessary to a unified program. When done the whole program should be reported by the various leaders to the department as a whole in a banquet session or a social evening planned for the purpose. Thus the entire group will be able to move through the year with a coherent idea of the goals ahead, supplementing these plans in later meetings of the group or its committees as the need of further plans becomes apparent.

SEPTEMBER SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Gwen O'Dell**

Labor Day affords a good opportunity to give consideration to the general economic and industrial conditions throughout our land, as well as the entire world. We are suggesting, therefore, for the worship services for September the theme, "Thy Kingdom Come"—Through Industry.

It might be well to select some one hymn, such as "Where Cross the Crowded Ways of Life," for use during each service of the month. Perhaps the entire congregation can be encouraged to memorize the words.

If there are primary or junior children in the group an effort should be made to give them a special part in the service, such as the singing of an offering or hymn response. Care should be taken to include some material in each service which will be of special significance to children.

CALL TO WORSHIP FOR THE MONTH:

Leader: Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!
Response: For work to do and strength to do the work,
We thank thee, Lord!
—JOHN OXENHAM

OFFERING SERVICE FOR THE MONTH:

Leader: . . . Thou must share if thou wouldest keep
That good thing from above;
Ceasing to share, thou ceasest to have—
Such is the law of love.
Offertory
Offering Prayer (in unison):
Receive these symbols of thy people's labor, Lord, and be pleased to use alike them and us for the advancement of thy kingdom. Amen.

September 6

THEME: "The Blessing of Toil"

Heaven is blessed with perfect rest;
But the blessing of earth is toil.
—HENRY VAN DYKE

HYMNS: "We Bear the Strain of Earthly Toil"
"O Master, Let Me Walk with Thee" (first stanza)
"Jesus, Thou Divine Companion"
"My Master was a Worker" (may be sung to the tune Aurelia—"The Church's One Foundation"):

My master was a worker,
With daily work to do,
And he who would be like him
Must be a worker, too.
Then welcome honest labor,
And honest labor's fare,
For where there is a worker
The Master's man is there.

My Master was a helper,
The woes of life he knew,
And he who would be like him
Must be a helper, too;
The burden will grow lighter,
If each will take a share,
And where there is a helper
The Master's man is there.

Then, brothers brave and manly
Together let us be,
For he, who is our Master,
The Man of men was he;
The men who would be like him
Are wanted everywhere,
And where they love each other
The Master's men are there. Amen.
—WILLIAM GEORGE TARRANT

PICTURE INTREPRETATION: "The Angelus," by Millet

There are many interpretations of "The Angelus" available. Select one which has a message related to this theme of the blessedness of toil, or have someone tell a brief story embodying the following ideas adapted from the story of "The Angelus" in *Child Stories from the Masters* by Menefee.

In a little village in France every evening after sunset, the old bell in the steeple chimes out to all in the village and those in the fields around. No one quite knows what the bell sings, but the tone is so beautiful that people stand still and listen.

Many people have said that the bell really has no message at all and that it is nothing but the clanging of brass and iron, but there are many who listen to the sweet tone and believe that it does have a message for them.

There was once an old shoemaker who always listened to the sweet song of the bells and while he listened he stopped his work and a wonderful smiling light shone in his face. But whenever his little grandson asked him what the bell said to him, the old man only shook his head and pulled the stitch through and sewed on and on. For this reason the little boy began to think that the bell was singing something about work. He thought of it often when he sat on his door step listening to the song and watching the people. Some gave no heed to it at all but many stopped and bowed their heads and stood quite still while the bell pealed out its message. But the strangest thing of all was that no one ever could tell the other just what the bell had sung to him. It was a very deep mystery, especially to the little boy.

Now there was a painter who loved all the sweet mysteries that are in the world, and he loved the bell's song, and he, too, wondered what message it sang. One evening he went alone beyond the village and through the wide, brown fields; he saw the light in the sky, and the birds going home, and the steeple far off. It was all very still and wonderful, and as he looked around him he saw a man and a woman working together in the dim light. They were digging potatoes. Sometimes they moved about slowly, or stooped with their hand in the brown earth. And as they worked the sound of the evening bell came faintly to them. When they heard it they rose up. The mother folded her hands on her breast and said the words of a prayer and thought of her little ones. The father held his hat in his hand and looked down at their work. The painter forgot all the wonder of the sky and the wide field as he looked at them for suddenly the mystery of the message of the bell was made clear to him. He knew that it was singing to people of their very own work, of every loving service, and lowly task of the day.

The bell sang on and on and the peace of the song seemed to fill the earth. The artist had seen a thing of beauty which he wanted to share with the world so he put it down on canvas and called it "The Angelus."

—From *Child Stories from the Masters* by Maud Menefee. By permission of Rand McNally & Company, Publishers.

(At this point have a large copy of the picture unveiled or have curtains drawn from in front of a "living picture." This picture is easy to pose and is very effective. Have a hidden soloist sing "The Angelus" by Chaminade or a quartette the following prayer to the tune of "Now the Day is Over." Have the curtains drawn again, if a living picture is used, at the close of the music.)

God bless all the workers
Laboring for men's good,
Who in fields and cities
Seek our daily food.

Those in mines and workshops,
Those who sail the sea,
Lord in all our labors
May we think on thee.

Lord, to all the workers
May thy grace be given:
While on earth they labor
Lift their hearts to heaven. Amen.
—M. M. PENSTONE

STORY: If the picture interpretation is not used and a story which will be of particular significance to children is desired, the one entitled "The Little Girl Who Would Not Work" may be used. This story is printed on page 30 of this issue of the *Journal*.

POEMS: "The Day and the Work," by Edwin Markham

"They who tread the path of labor follow where
My feet have trod;
They who work without complaining, do the holy will of God;
Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone, and thou shalt find Me, cleave the wood and I am there."
—HENRY VAN DYKE

"Song of Christian Workingmen"

"Our Master toiled, a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And ofttimes, wearily,
He sought, apart, in earnest prayer
For strength, beneath his load of care.

"He took a manly share of work,
No thoughtless shirker he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

"His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?"
—THOMAS CURTIS CLARK

Used by permission.

"If you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work wih joy."
—GIBRAN

September 13

THEME: Facing the Facts

Of a warm blue sky and the wind's soft steal
Over the prairie and through the hay,
What can we know or what can we feel,
We in the shop who can only say,
We have given our days to iron and steel?
—ROBERT GATES

Last week we thought of the blessings of toil, and indeed work is a blessing, but we must not be blinded to the conditions which actually exist in modern industry today. At the risk of having a service which may not mave much meaning for the children who may be in the group, we are suggesting that the service include some of the following materials which do paint a rather distressing picture of modern conditions. Care should be taken to guard against giving only the negative side without providing some material of a practical, constructive nature—at least enough to suggest that the service for the next Sunday will deal with the positive side of the problem.

If the picture study suggested is not used, then have someone give a brief talk in which some of the injustices of industry or the present problems of unemployment and economic distress are shown. This should include not only conditions in the city but the inequality of opportunity and unhappy conditions which exist for thousands of rural people. The facts, which may be found in many newspapers, magazines, and in books such as *Religion and Social Justice* by Sherwood Eddy (Doran), are not pleasant but we need to face them. Things will not be changed until Christian people are willing to know the facts and then do something about them. It is worth while from the standpoint of creating public opinion, if nothing more, to start people thinking about some of these grave social and economic problems.

PICTURE STUDY: If it is possible to secure a large picture of "The Man with the Hoe" by Millet, this should be placed in the front of the room and early in the service have someone who reads well read the poem entitled "The Man with the Hoe" by Edwin Markham. It may be found in many collections of poetry, such as *Poems of Justice*, compiled by Thomas Curtis Clark. If a large copy of this picture is not available, small prints might be secured and pasted on a mimeographed order of service, or given to each member of the congregation at the beginning of the service. (Good small prints of this picture may be secured from the Perry Pictures Company, Malden, Mass.)

SCRIPTURE: James 5: 1-8
HYMNS: "Where Cross the Crowded Ways of Life"
"Rise Up, O Men of God" (printed in the December, 1929, *Journal*, page 32)
"Christian, Rise and Act Thy Creed"

* Chicago, Illinois.

POEMS:

"Prayer of the Poor"

For the joy of cool, green places,
For the smiles of kindly faces,
We, the poor, give thanks today;
We, the care-beridden moilers,
We, the broken prisoned toilers
Would not, thankless, go our way.

But we want the scent of roses
For our joy, when each day closes,
Lest our drudging starve our souls;
For our children give us flowers,
Give us rest and laughing hours,
Give us homes and hearths as goals.

We would work, but not with sighing;
We would build, but not by dying—
We are not dumb brutes, but men!
For our errors grant us pardon,
But, O Lord, let Eden's garden
With its beauty come again!

—THOMAS CURTIS CLARK

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"The Right to Labor in Joy," by Edwin Markham (see page 37 of the June, 1931, issue of the *Journal*.)

"Man-Making"

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

—EDWIN MARKHAM

"The Lost Joy" (extract), by Ruth Le Prade, from *Poems of Justice*, Clark.

September 20

THEME: "Brothers All"

Whenever a man suffers through the oppression of, error, of injustice, of tyranny, there is your brother.

. . . . . .

God asks not what have you done for your soul, but what have you done for the brother souls I gave you?

SCRIPTURE:

"Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? He that loveth not his brother whom he hath seen cannot love God whom he hath not seen." I John 3: 17; 4: 20.

"When a certain lawyer, like the rich young man, wants to know the way of life the conditions are laid down of loving God and his neighbor as himself. In reply to the question 'Who is my neighbor?' Jesus tells the story of the good Samaritan. (Luke 10: 25-37) A man half dead who had fallen among robbers is shunned by priest and Levite, but a Samaritan without ties of race or religion goes and shares his life with him. To love one's neighbor apparently means to Jesus to meet his need by sharing what you have with him." (*Religion and Social Justice*, Eddy)

STORY OR TALK:

This part of the service might well be built around some individual who has learned the joy which may come from recognizing that we are "brothers all." A good example is that of Mr. A. A. Hyde of Wichita, Kansas, the manufacturer of Mentholatum. Emphasize not that for many years he has been giving to Christian causes from seventy to ninety per cent of his income, but rather his concern for how he makes his money. "He believes not only in philanthropy and in sharing with the community, but in doing justice to his employees. He does not believe that the robbery of predatory wealth can be even partially atoned for by lavish 'charity.' His chief concern is not to make or to give money but to make men, by the full sharing of all his life with them. He believes that loyalty to and earnest work for the wide Kingdom of God is the highest motive for life." (*Religion and Social Justice*, Eddy)

The life of Jane Addams is a noble example of one who has given up much of what would seem essential to a happy life in order to bring the spirit of neighborliness and friendliness to underprivileged workers. "Not the giving of service or of gifts, but an exchange of neighborliness has been the steadfast ideal of Jane Addams and her Hull House. Steadily as forty years of friendship have followed, one by one, the exchange of neighborliness has developed also in the sharing of effort to make the neighborhood, and the city and the state a better place for all to live in." Jane Addams practices the belief that we are "brothers all."

Many such illustrations may be found and woven into a story or talk, or perhaps some such incident as the following might serve as the basis for a brief message on the theme for the day:

"Here boy, let me have a paper," said a prominent business man to a newsboy.

"Can't."

"Why not? I heard you crying them loud enough to be heard at the city hall."

"Yes, but that was down the other block, ye know, where I hollered."

"What does that matter? Come now, no fooling; I'm in a hurry."

"Couldn't sell you a paper on this block, mister, 'cause it belongs to Limpy. He's just at the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos us other kids agreed to let him have it. Ye see, it is a good run 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed that the first one caught selling on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves."

"Well, we're going to look out for the little cove that's lame, anyhow. There comes Limpy now."

"He's fortunate to have such friends."

The gentleman bought two papers of him and went on his way down town wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in his field.

HYMNS: "Teach Us, O Lord, True Brotherhood"

"When Thy Heart with Joy O'erflowing"

POEMS AND QUOTATIONS:

"Freedom"

"Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

"Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True Freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!"

—JAMES RUSSELL LOWELL

"Jesus, the Carpenter"

"If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels, countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

. . . . . .

"Yea, but that hammer still is shown
In hands of honest toil,
And 'round that table men sit down,
And all are equals, with a crown
No gold nor pearls can soil;
The shop of Nazareth was bare—
But brotherhood was builded there."

—CHARLES M. SHELDON

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September 27

THEME: "The New Day"

Come, Children of Tomorrow, come!
New glory dawns upon the world

It is hoped that your church will observe Religious Education Week, September 27—October 4. In that case this Sunday may be observed as Promotion Day with special emphasis on the importance of religious education. (A Promotion Day service may be found on page 26 of this *Journal*. A pamphlet on the observance of Religious Education Week may be secured from your denominational board, or from the International Council for ten cents per copy.) If it is desired to continue the theme, "Thy Kingdom Come"—Through Industry, it might well emphasize the place religious education can have in bringing about a new day in industry. Use some such theme as "Religious Education and the New Day." Every effort should be made to build and conduct such a service that each individual will feel his responsibility for helping to bring in a new day of social justice. The dreams of great social leaders cannot be realized until the average individual catches a vision of what he may be. Children and youth should realize the responsibility that is theirs for the attitudes and conditions of tomorrow. A talk might well be given by a young person on, "Youth and the New Day in Industry." Or the pastor might be asked to speak briefly on how religious education can help to bring about a better social order.

SCRIPTURE: Isaiah 61: 1-4

HYMNS: Many of the hymns suggested for the first and third Sundays of the month will help to carry out the theme for this Sunday.

"These Things Shall Be a Loftier Race" (This may be used either as a hymn or a poem.)

An effective prayer hymn which may be sung by the entire group or by a quartette or soloist is "O Son of Man, Thou Madest Known." Words and music for this hymn were printed in the April, 1930, *Journal*, page 33.

POEMS:

"The New Day"

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour;
That ye might tell your sons who see the light
High in the heavens—their heritage to take—
'I saw the powers of darkness take their flight;
I saw the morning break!'"

—OWEN SEAMAN

"The Call"

"In days long gone God spake unto our sires:
'Courage! Launch out! A new world build for me!'
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

"Lo, in these days, to all good men and true
God speaks again: 'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep?
A God of Freedom, stir us in our night
That we set forth, for justice, truth, and right!"

—THOMAS CURTIS CLARK

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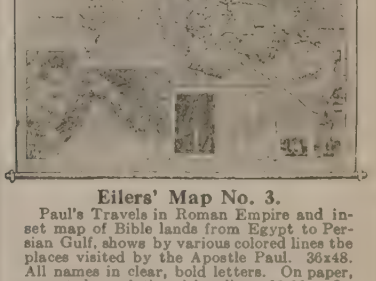
"God's Dreams" by Thomas Curtis Clark. This has been quoted in the *Journal* a number of times, and may be found in several collections of poems.

Try a Map of Paul's Travels



Eilers' Map No. 3.

Paul's Travels in Roman Empire and inset map of Bible lands from Egypt to Persian Gulf, shows by various colored lines the places visited by the Apostle Paul. 36x48. All names in clear, bold letters. On paper, mounted on cloth, with rollers, $3.00. On linen finish cloth, $2.00.

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The Place of the Janitor in Religious Education

(Continued from page 14)

over to get the room ready for Sunday morning. This matter was brought to the attention of the group. They thought it over, remembering that the janitor also had to be up very early Sunday morning to get the church heated. They realized that they were making unfair demands upon a busy man, and changed the party to Friday evening.

Some junior children had been using a corner of the church kitchen for certain manual activities which involved a great deal of litter. Though they made a pretense of cleaning up, the janitor knew that their efforts would not be satisfactory to the women of the church and so he had, each week, to take time for an additional job of cleaning. One of the boys discovered this fact when he returned one evening for a muffler he had left. He brought the matter up at the next meeting of the group and they talked it over. They decided that they could clean up thoroughly enough so that he would not have to do it again, and they set to work to do it. The janitor was a wise and understanding man, and he came to the boys the following week and told them how fine the kitchen had looked when they had left the preceding week. The experience deepened the sense of responsibility for the church, and the appreciation of the friendly cooperation within the church family.

We have chosen to write about the janitor because the changing plans for religious education do make necessary very large contributions from him both in time and in patience. But what has been said of him might, in large measure, be said of all officials of the church—pastor, deacons or stewards, treasurer—and of the church members.

Little children and young people alike respond to the atmosphere of the church to which they come. If it is a friendly, cordial place, where all of the officers work together in harmony and have a sympathetic, cooperative attitude toward the younger members of the church family, this situation will be reflected in the pupils in the church school. If, on the other hand, the officers are cold, critical, unsympathetic, this, too, will be reflected in the lives of the pupils. They cannot learn to live by the law of love unless they live where that law controls the acts and attitudes of those to whom they look for guidance. The attitudes of those who make up the church family are more powerful elements in the curriculum of religious education than are the textbooks and the hymns.

Taking Church Young People on a "Retreat"

(Continued from page 20)

council, and so on belonged to them. Even after the first year the enterprise was accepted by teachers, committee members, church leaders, pastor, and others, as a regular part of the total church program. For this coming year the teachers of the intermediate and senior departments have nominated to the committee on young people's work those who are likely candidates for such a trip and who will probably gain most from it. These are then being interviewed and careful plans are being made, not particularly to get an unusual increase in attendance, although there no doubt will be an increase over previous years, but to secure a carefully picked personnel. The results of the first experiment, made the enterprise henceforth a permanent and accepted affair. Similar results could be attained in any group.

What's Happening in Religious Education

"THE ALLIED FORCES" a new and united movement for the Eighteenth Amendment and in support of "liberty under law," has been organized. Three campaigns will go forward as one—The Allied Youth, who will enrol hundreds of thousands of young people and promote a national youth program; The Allied Campaigners, who will conduct in over two hundred and fifty of the largest cities of the country a three-day program of educational conferences and inspirational mass meetings, from September 1931 to June 1932; and The Allied Business Men, who will conduct a comprehensive nation-wide advertising and publicity campaign.

While a majority of those associated with the Allied Forces are members of existing temperance and prohibition organizations, this new movement has no official relationship to any other group. Wherever practical, however, the field campaign and educational activities will function through existing prohibition and law enforcement groups.

A STUDY of population statistics for the last few months reveals tendencies that have not existed for over a hundred years. In the month of December, for instance, the number of emigrants from the United States exceeded that of the immigrants by almost six thousand, a figure which is likely to increase as there has just recently been further restriction of the annual number. Fifteen of the largest cities in Germany report a flow of population from the town back to the country—an obvious result of industrial unemployment.

ACCORDING to an announcement by the joint radio commission, representing the Federal Council and the Greater New York Federation of Churches, "the largest single enterprise on the air today is religious broadcasting under Protestant leadership. Protestant services, exclusive of the contribution of the National Broadcasting Company, cost during the past year over eighty-four thousand dollars, no compensation or fees being paid to the ministers who cooperated in these programs. Groups of prominent laymen support the individual programs.

MR. BASIL MATTHEWS will be the first occupant of the Chair of Missions at Boston University. Four months of the year will be spent in Boston, and the remainder of his time will be spent as a member of Dr. John R. Mott's staff.

THE twenty-fifth anniversary celebration of the founding of the Laymen's Missionary Movement will be observed at a meeting in the Fifth Avenue Presbyterian Church, New York City, the birthplace of the Movement. By radio broadcasts the program will be brought to other inter-denominational meetings of laymen assembled on Sunday evening, November 15, in the principle cities of the United States.

DR. S. PARKES CADMAN recently announced that without further financial support from the church public, it would be necessary to discontinue his Sunday afternoon radio hour. The services of the National Broadcasting Company are freely given for this hook-up of forty-six stations, and although Dr. Cadman receives nothing for his services, the musical programs and incidental expenses of the weekly broadcasts amount to about $18,000 annually.

THE Vermont Council of Religious Education has announced its tenth annual session of the Vermont School of Religious Education, to be held on the campus of Montpelier Seminary, Montpelier, Vermont, June 22 to July 3. The school has been planned for ministers, parents, directors of religious education, principles of vacation schools, and teachers and officers of the church schools. Thirty-three courses of study are open to the students, two courses to be taken for International credit, and three courses and the evening conference hour for those wishing state credit. The Trustees of the Seminary have very generously placed their whole equipment at the service of the school, including the dormitories which will house the entire student body and the large dining hall.

TO THE youth of America there comes a great opportunity this summer to help build bridges of international friendship with the youth of Europe. A Young People's Tour of Goodwill is to be conducted to France, Switzerland, Germany, England, which it is hoped will be a valuable project in sharing the best social, educational, and spiritual values these countries have to offer.

The tour is under the direction of a committee representing the young people's denominational and interdenominational agencies of the churches of North America. The party will sail from New York on the *S. S. Europa*, of the North German Lloyd line, at midnight, August 7, returning to New York September 10. Full information regarding the tour can be secured by writing to the chairman of the committee and leader of the tour, Rev. Walter Getty, 150 Fifth Avenue, New York City.

TURKISH boys are taking expert instruction in the driving and care of automobiles at International College of Smyrna. This course was offered in the autumn, a fee being charged to cover expenses; and in spite of economic depression a large number of boys signed up for the course, which is supplementary to the practical courses in agriculture and care of farm implements.

A thorough knowledge of automobile mechanics is important for Turkish boys because of the dearth of skilled mechanics in Turkey. Frequently, motors, tractors, and other machinery lie disused for long periods as no one in a village or town can repair them.

REV. PAUL C. WHITE, of Evanston, Illinois, has been appointed Secretary of Religious Education for the United Lutheran Synod of New York. Mr. White will begin his work in September, and his most important task will be to help pastors and superintendents to set up their own program of parish education as fitted to their local needs. He will also supervise summer camps and assemblies and will propose methods of leadership training. At the present time Mr. White is instructor in religious education in Northwestern University, and has completed practically all of the requirements for the degree of Ph.D.

THE first prize of one hundred dollars for the best written report on Industrial Relations made by any Yale University student who worked in industry during the summer of 1930 was won by Harry W. Roberts, a Negro student of Wilkesbarre, Pennsylvania.

THE general topic for the Twentieth World's Conference of the Young Men's Christian Associations, to be held for the first time in the history of this movement in North America, is "Youth's Adventure with God." Delegates from fifty different countries are to meet in Cleveland, Ohio, August 4–9, in answer to the official call of Dr. John R. Mott, Chairman of the World's Committee of the Y. M. C. A.

Preceding this World's Conference there will be held in Toronto, Ontario, Canada, from July 27 to August 2, the first World's Assembly of Y. M. C. A. Workers with Young Men, and there will also be a similar assembly for Y. M. C. A. Workers with Boys.

JUDAISM and Christianity are coming closer together as a result of the five-year-old exchange lectureship between Garrett Biblical Institute and the Hebrew Union College of Cincinnati.. The lecturers present the characteristics of their religion in an unprejudiced manner so that the youthful theologs of both the Methodist and Jewish seminaries are learning that Judaism and Christianity have much in common. In this sympathetic move to see the truth about each other's faith, they are establishing a closer tie of comradeship between two of the world's greatest religions.

THE Society of Friends has just held its first international gathering at the new London headquarters. The exhibits which are now to be seen show to what extent the Friends have been prompted by the same spirit as their founder, George Fox, who said, "Go through the world and be valiant for the truth upon earth." In the library are displayed six original pamphlets written by Fox, himself, to such important personages as the Emperor of China, the Sultan of Turkey, and others, and certain historic letters, one written by William Penn in 1665 to the Burgomaster and Council of the town of Emden, and another bearing the signature of "A. Lincoln," written during his presidency in acknowledgement of a memorial from English Friends urging arbitration in the Alabama case of 1862.

ACCORDING to a United Press dispatch from Sacramento, California, an experiment in convict education, whereby prisoners are paroled to state colleges or universities to obtain their degrees, is being worked out with inmates of San Quentin State Prison.

Of more than 5,000 prisoners at San Quentin, approximately 3,000 are enrolled in various educational classes. This represents an increase of 361% in the last ten months.

The University of California offers its extension courses to inmates without charge. With the exception of two courses in Spanish, all university extension papers are graded by university instructors. Approximately half of the women in the women's prison are carrying on studies in the educational department.

THE young people of forty-three Protestant denominations will study the question of liquor and its control in eight hundred conferences in different parts of the United States during the fall and winter. A special committee, with Harry Stock, secretary of young people's work for the Congregational Education Society, as chairman, is at work. Denominations, the state councils, the International Society of Christian Endeavor, and

the National Council of the Y. M. C. A. are pooling their resources in carrying out this great enterprise.

THE SECRETARIAT of the League of Nations has for two years put out, at intervals of six months, its "Educational Survey," the function of which is to give publicity to the ideals which led to the creation of the League. The current number (122 pages) has some interesting documentation on the work of the League itself, as well as articles on "The Spirit of Solidarity in Children and International Cooperation," "Self Government as a System of Education," "Psychological Problems of Peace Education," "Youth's Opportunity," and "Notes on the Boy Scout Movement."

JOHN ROBERTS, the Welsh Rugby football player who has played in thirteen international matches, is a theological student in Westminster Presbyterian College, Cambridge, England. He intends to go as a missionary to China at the end of his college course.

REV. JOHN R. SCOTFORD has already assumed his new position as editorial secretary of the Commission on Missions of the National Council of Congregational Churches. A part of his work is to carry on the associate editorship of the American missionary numbers of *The Congregationalist*, and the editorship of the department "As the Kingdom Comes" in that paper. Mr. Scotford will also edit publications issued by the Commission on Missions.

EDUCATIONAL "talkies" are being promoted zealously in the schools of England through the efforts of the Commission of Educational and Cultural Films. It is reported that programs of news films will be issued to schools as the result of an agreement concluded between British Movietone News and an American sound equipment manufacturer.

The Middlesex schools are to have talking pictures as part of their regular educational program. Exhibition of talking pictures for educational purposes started the first of the year, each program filling a period of forty minutes. The Board of Education is awaiting the results with interest; and a questionnaire given to teachers and children is to be the basis of an evaluating report of this experiment.

THE Political Science Department of Ohio Wesleyan University will offer next fall what is believed to be the only course of its kind in any university when it presents "Prohibition as a Governmental Problem." Meeting two hours each week during the first semester, the course will be open to upperclassmen. Speakers representing the present enforcement system, speakers interested in the anti-Prohibition movement, and others with information on different phases of the problem will be brought to the college, and both sides of the issue will be presented fully.

THE management of "The Green Pastures" company of the Mansfield Theater, New York City, conducts a school room backstage, where children in the cast can do their school work. Inez Richardson Wilson, who appears in the cast as "Eve," and who formerly taught in Public School No. 5, is in charge.

The Spingarn medal, given annually to a member of the Negro race who has accomplished some real achievement during the year, has been awarded this year to Richard B. Harrison, the actor who has played the leading role in "The Green Pastures."

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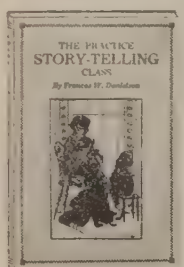

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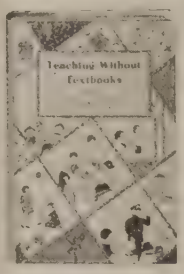

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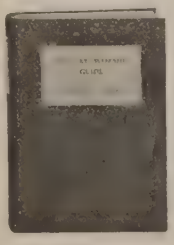

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A Program for Promotion Day

(Continued from page 27)

made to help the children realize that they are sharing their experiences with some friends who are sincerely interested. Three or four children should be selected to respond for the group.)

MINISTER: I have seen many of you doing some of the things which you have told us about. I have heard you talking about them in your department room in the church school, too. One day I heard you planning how you would make a new pupil at school feel at home, and you offered some fine suggestions about things to do. Will you tell these other friends what it was you planned.

(Select an actual incident from the experiences of the year to recall. Again, the children should have been prepared for the question in advance by talking over with them all that they might do to tell their friends about their primary department. Let the report of an activity be simple, and as natural as possible.)

MINISTER: I remember a song that you sang, too. I liked it very much. It was about sharing with your friends.

(Let a familiar song be selected and sung, such as "Friends," *Worship and Conduct Songs, No. 52.)*

MINISTER: You are going now into the junior department where, I am sure, you will be made welcome by the boys and girls there, and will have many interesting discussions about God's plan for happy work and play.

(Present diplomas to graduates from the PRIMARY DEPARTMENT. *Graduates of* PRIMARY DEPARTMENT *retire.* JUNIOR CHILDREN *who are to be promoted to the intermediate department come forward.)*

MINISTER: You, boys and girls from the junior department, we are welcoming into the broader fellowship of the church family. You are no longer little children, but are old enough to help the grown people carry on the work of the church in better and better ways. Some of the things which you have learned in your junior department you can share with us in many ways during the months and years that lie ahead. Just now, will you tell us about some of the work in your department which has interested you most.

(The pupils will have talked the matter over in advance with their leader and decided upon things which they will report. Let the reports be in their own words, after the group has considered just what ought to be said. Perhaps some brief report on the story of the Bible, closing with the recitation in concert of some passage which has been learned will be made. Or some report from the life of Jesus which indicates why the group decided to be his followers. Whatever is selected should grow directly out of the work of the department and should not be some "special number" brought in out of its relationship.

MINISTER: One Sunday, when I was visiting this department, I heard the juniors read a responsive service which I thought was very helpful. They told me it was built of their memory verses. I have asked the boys and girls to share this reading with all of you.

(This material should be taken from the memory verses or hymns of the department, built up by the pupils. Some such product as this may be wrought out.

Let the peoples praise thee, O God;
Let all the peoples praise thee;

For the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

Be ye doers of the word and not hearers only, deluding yourselves.

He that is faithful in that which is least is faithful also in much.

By love serve one another.

Be kindly affectioned one to another, in honor preferring one another.

So shall ye be my disciples.

Let it be said again that this response is not to be memorized by the group, but a similar one may be worked out by them using their own memory verses, hymns, or other material they have studied together.)

MINISTER: The older boys and girls of the church school welcome you to a new department where you will find increasing opportunity to learn to be doers of the word and earnest searchers with others in the Christian Quest for Jesus' way of life.

(Presentation of diplomas to JUNIOR *graduates.* JUNIOR *graduates take their places in church auditorium.)*

(Those who are to be promoted from the INTERMEDIATE *(Pioneer) to the senior (Tuxis)* department come forward.)*

MINISTER: You boys and girls have covered your first span of three years in the new world of adolescence. You have been pioneers and discoverers in the new experiences of school, of home, and of church and community life. It has demanded much of you as all new experiences do. And the future will demand more, for you are about to set forth on another and a harder stage in your Christian Quest.

(Let the wording in which the group expresses its plan and purpose be worked out or chosen by them. The following suggestions are based upon the "Book of Discovery for Younger Boys," used by a number of churches in connection with their Christian Quest materials.)

LEADER CHOSEN BY THE GROUP: Our Quest has been to discover the "land of beyond," the way that beckons us because it is ahead of us, that challenges us because it is without our reach. As we look back over our experiences on this journey of larger discovery through the program of the intermediate (Pioneer or junior high school) department we believe that we have gained the vision and the courage for still more challenging adventure. For the purpose which we have held is this:

ALL *(repeat in unison)*: To play and to work with Jesus as my Master, Companion, and Guide;

To grow as he grew, "in wisdom and in stature, and in favor with God and men."

(Sing or recite "Every Youth has a Quest to Make." (No. 15—*Singing Pathways* Substitute "Youth" for "Girl.")

MINISTER: In recognition of the discoveries which you have already made and with the prayer that your purpose may be realized in the larger quests of the future, I confer upon you this diploma.

(INTERMEDIATE *graduates take their places.)* *(Those who are to be promoted from the* SENIOR *(Tuxis) to the young people's department come forward.)*

MINISTER: During the busy days of your high school life you have been a part of our church school. You have been on the great adventure of new and larger experience. School and home and friendship and the call of the wide and challenging world have worked their magic spell upon your sensi-

(Continued on page 45)

* The optional symbolic program names have been chosen by the International Council of Religious Education for recommended use with programs for the intermediate and senior age groups respectively. Sometimes they are used to indicate the department itself.

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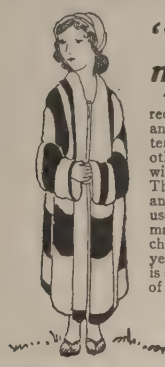

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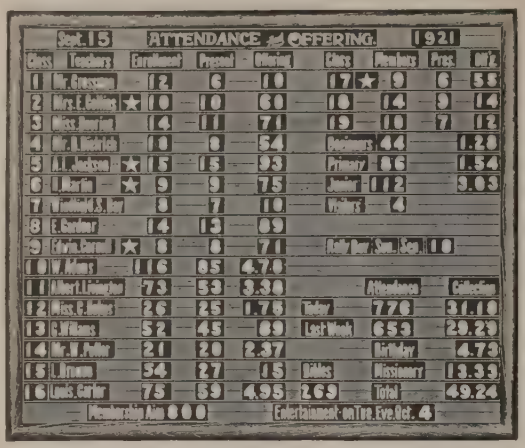

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1. It should be **visualized**; put up in front before the school where every scholar in the department can see it.
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Let There Be Universal Disarmament

(Continued from page 7)

sea, but that all too long we have put up with expensive armies and navies which, far from giving us security, are leading us to destruction and that now we want to be rid of them altogether.

One knows of course that not all of us will say this, that the majority of us will not say it. But even though we appear to be a hopeless minority, those of us who are convinced that preparation for war leads to war ought to be as bravely and persistently outspoken in our appeal for the abolition of the instruments of war as were the men who, appearing at the start to be a hopeless minority, pled for the abolition of chattel slavery. Many more times than once an apparently hopeless minority has gathered strength and become a majority able to make its just will prevail.

The consequences of another war would indeed be appalling. On March 29, 1916, Lord Fisher wrote to Admiral Von Tirpitz as follows: "Dear old Tirps: You are the one German sailor who understands war. I don't blame you for the submarine business. I'd have done the same myself only our idiots in England wouldn't believe it when I told 'em. . . Yours till hell freezes over, Fisher." And now consider this, a statement by Brigadier-General Lord Thompson, recently the Air Minister in the British Government: "The next war will be fought in the air, it will consist of airplane raids above the great cities, and the primary attack will be against civilians, including women and children. Against these, incendiary, explosive and poison gas bombs will be used. No defense that has yet deen devised will prevent the death of thousands of persons in any city thus attacked, and the organized life of any great metropolitan center will be brought to a standstill for days or weeks." A frank admission that the next war will be primarily a war against civilian populations and that expensive armaments are not, after all, an "insurance policy," that "no defense that has yet been divised will prevent the death of thousands of persons in any city thus attacked." Long since war lost its glamour, its element of sportsmanship; and now that it is proposing in cold blood to mutilate the soft and defenseless bodies of women and children it ought to be loathed and destroyed.

Our attitude toward armaments will determine the fate of religion, certainly of the Christian religion. We cannot go on voting appropriations for armies and navies and for air fleets which announce in advance that they will drop bombs on women and children—we cannot go on doing that and still believe in a God who is like Christ. An article written by a Lieutenant Colonel in the United States Army contains this assertion: "In this world of ours force is the ultimate power." The context makes it abundantly clear that by force the author means physical force. Well, if in this world or in any world physical force is the ultimate power we may just as well close our churches and stop talking about God.

But is it true that in this world of ours physical force is the ultimate power? Even in the sub-human world it is not. Even there the wit and will to cooperate have proved to be more than a match for sheer brute force. Pacific creatures practicing mutual aid have outlived belligerent creatures armed to the teeth. And what appears to be true in the world of men? When Socrates drank his cup of poison, which proved to be the ultimate power, the arms of Athens or the ideas of the sage? When St. Paul placed his head on a block in a Roman prison, which proved to be the ultimate power, the legions of Caesar or the faith of the missionary? When Martin Luther stood trial for his life at Worms, which proved to be the ultimate power, the sword of the emperor or the spirit of the monk? The mightiest empire "this world of ours" has ever known once laid rough hands upon a Jewish radical, dragged him to a skull-shaped hill outside the city gates and, amid hissing and mocking, while soldiers diced for his few belongings, nailed him to a cross. But the pierced hands of that crucified Jew lifted the Roman Empire off its hinges!

To say that in this world of ours physical force is the ultimate power is not only to deny the existence of God but to disregard the teaching of history. There is in the human soul a power with which bullets and bayonets are unable to cope, as the British Empire has discovered in India. In this world of ours the ultimate power is not physical force but something which Mahatma Gandhi has aptly called "soul force."

Now, the recognition of this fact would, in my judgment, do more than anything else to revive a waning religious faith. It would prepare the way for the rediscovery of God. It would also prepare the way for international peace. Men would then have the courage to try out other methods of settling international disputes, such methods as conference, conciliation, arbitration, judicial procedure. They would also have the courage to display and cultivate a spirit of good will which would prove to be far more defensive than any number of battleships or battalions.

This and the preceding paragraph are, with slight revisions, borrowed from one of the chapters contributed by the author to *Christianity Today*, edited by Harris Franklin Roll, published by the Cokesbury Press.

Meet the Brazilians!

(Continued from page 21)

and our newspapers began to publish bulletins from the various "fronts." Each day it was announced that a "decisive battle" was imminent. But before the munition makers could get their wares to this new market back behind the scenes somebody "got together." One morning the army flopped from the government to the revolutionists, that afternoon the president was locked up in a fortress where he spent the remaining two weeks of his term, a couple of days later the various leaders in the revolt negotiated a satisfactory deal between themselves—and peace prevails in Brazil! Few peoples in the world have the talent for such a non-violent political adjustment.

"Live and let live" is also one of the maxims of Brazil's public life. The spirit of persecution is not in her. The Inquisition never got a foothold in either the mother country or the colony. In fact many of both the Moors and the Jews who were chased out of Spain took refuge in Portugal. Brazil was the first South American country to dis-establish the Roman Catholic Church. Within her boundaries Protestant missions have had a free hand.

The Negro has been the special beneficiary of Brazilian tolerance. Nowhere in the world do the races live together in such a happy fashion as in Brazil. Because he suffers from no visible discriminations the Negro leads the normal life of a normal citizen—and seems to enjoy it hugely.

It is easy to say that Brazil is "slow." Undoubtedly she has retained more of the past than have most countries. Yet in her inheritance from yesterday is much which we may well admire. Especially fortunate is it that the largest country in area in the Western world, and the second in population to the United States, should be inhabited by a peace-loving and tolerant people.

What Is an Adequate Program of Leadership Training?

(Continued from page 11)

2. Let this committee secure a professional or lay person who shall act as the supervisor of training work for the church.

3. Let the committee, with the counsel and assistance of this supervisor, study the local church's training needs in the light of the tests we set in the first part of our discussion.

4. Let the committee and the supervisor make a thorough study of the various training programs and materials available. These may be secured by writing to the department of leadership training of your denomination, to your state council of religious education, or to the International Council of religious education.

5. On the basis of the needs discovered and in view of the various types of training materials available, the local church program should be built. So many Standard Courses will be offered, so many workers' conferences planned carefully, so many persons will be guided in self-improvement through the International Reading Course.

6. When the local church program has been outlined on the basis of needs, there is one final step to take. It must not be assumed, because we have been stressing the local church as the basic institution for training leadership, that a part of the program may not be carried on outside its walls. The important thing is that the program begin in the local church and that whatever outside agency is used be considered as an extension of a program rooted there. Therefore, the committee will consider how much of the total program will be cared for best in a community leadership school, how much in available summer schools and in various other ways.

If the tests we have laid down are thoughtfully studied, if the program materials listed are examined with care and if the steps we have suggested are followed through, we believe any local church may have an adequate training program.

Leadership Training Through Religious Education Week

(Continued from page 12)

possibilities of service through leadership, they must immediately find an open door to a program by which they can prepare.

The article by Mr. Shaver in this issue of the *Journal* suggests a way by which a local church may plan an adequate program of leadership training. From the office of the International Council, or from accredited state councils, there may be obtained information regarding community programs.

As a part of the leadership training emphasis for 1931—1932 many denominations have adopted a plan by which a local church may enrol as "A Church With a Growing Leadership." Under this plan a church agrees to take certain definite forward steps in leadership training, and is promised specific help in carrying out those steps.

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NEW BOOKS

Church School Organization and Administration. By Leon C. Palmer. Milwaukee, Morehouse Publishing Company, 1930. 205 p. Prices: cloth, $2.00; paper, $1.25.

The opening chapter of this book presents a brief review of the origin and development of religious education and the church school, which serves as a useful background for the discussion of problems in organization and administration to which it is primarily devoted. The author deals with religious education in its broad scope including such problems as the work of a board of religious education; organizing pupils, teachers, and officers; the work of special departments, such as the home department and cradle roll; weekday and vacation schools; pageantry, dramatics, and recreation; church building; equipment; supplies; and finance. Since the planning and leading of worship services is one of the chief duties of a superintendent, a more extended treatment on worship is given. A helpful chapter on records and reports also is included.

The primary responsibility for directing the program of religious education is clearly assigned to the minister, though perhaps too much is made of his right to delegate responsibility to others, such as the general superintendency to a lay leader, and all supervision to department superintendents or special supervisors. The work of the cradle roll is explained in detail, but the nursery class is given only a single short paragraph.

The book was written for use in the Leadership Training Course on Church School Administration of the Protestant Episcopal Church. It is equally helpful for a much wider use. The treatment is partly in the nature of outline statements, and for this reason a great variety of practical topics is touched upon. Suggested problems for discussion and further investigation would have made it still more useful for class work. Each chapter closes with reading references. Two corrections should be noted at this point. *Religious Education* is a monthly, not a quarterly publication (p. 72), and the author of *Senior Method in the Church School* is Mary Anne, not Jessie Eleanor Moore (p. 59).

—O. M.

A Children's Service Book. Compiled by Elwood L. Haines. New York, The Century Co., 1931. 294. Price $1.25.

This is a compilation of material for worship services in the children's department for every Sunday of the year. It is written by an Episcopal rector and follows the Episcopal plan of worship. The services, as they stand, would not be used by many leaders in other denominations, but the material contained in them offers a source of worship material which can be used in building other services.

What Can Students Believe? Arranged by Elmore McNeill McKee. New York, Richard R. Smith, Inc., 1931. 138 p. Price $1.60.

This is a collection of sermons chosen from those delivered in Yale Chapel during the three-year chaplaincy of the editor. The following list of themes and names of preachers will suggest the range and value of the book: "The Desire of Discipline," by W. L. Sperry; "The Obligation to be Intelligent," by E. F. Tittle; "To God Through Christ," by Henry S. Coffin; "The Common Root of Joy and Pain" by Reinhold Niebuhr. They form a collection of strong preaching on varied themes.

Greatness Passing By. By Hulda Niebuhr. New York, Charles Scribner's Sons, 1931. 160 p. Price $1.50.

Educational psychology today lays emphasis on learning through experience. But the range of actual experience for any child is limited. The *story* is a means through which the child may live vicariously in his imagination many thrilling events not found in his actual experience.

Contact with greatness is one of the effective springs of inspiration for right living. In these twenty-four stories Miss Neibuhr brings snapshots of greatness within the reach of boys and girls. Because the particular type of greatness illustrated is not moralized upon, the stories are the more effective. Their educational value is enhanced by the fact that they deal with real people and happenings, and the effective language in which they are expressed gives evidence of their development through actual use with boys and girls. There is no attempt to analyze or eulogize qualities of greatness. All that is expected is that the child will bask in the warmth of these stories, just as in actual life he may be surrounded by the sunshine of great living characters. And this is effective education.

The greatest weakness in the stories is the absence of vivid action in some of them and the small amount of direct discourse in most of them. This will probably make them more popular for reading of older children than for telling.

—P. H. V.

Recreational Materials and Methods. By E. O. Harbin. Nashville, Tenn., Cokesbury Press, 1931. 304 p. Price $2.00.

Mr. Harbin writes out of a long and intimate experience with the problems of church recreation and condenses the results of that experience all into this volume. He discusses reasons for a church recreational program, its guiding principles, and its scope. The program of recreation is then taken up under such headings as cultural recreation, dramatics, sociais, parties, outdoor and physical events, and athletics. Graded programs, leadership, equipment, book lists, etc. are presented.

The material is easy to read and the treatment is practical and interesting to church workers. The book should be widely read, studied, and used.

—P. R. H.

The Meaning of the Cross. By Henry Sloane Coffin. New York, Charles Scribner's Sons, 1931. 164 p. Price $1.50.

The author raises and gives his answers to four questions. 1. What crucified Christ? He lists eight historical factors for each of which he finds forces of evil which are active today: religious intolerance, commercial privilege, political expediency, pleasure-loving irresponsibility, unfaithfulness, the mob spirit, militarism, and public apathy. It is enlightening to review with the author the biblical record as he makes these telling comparisons.

2. Why did he have himself crucified? Until the very end "he prayed for escape from the terrible ordeal of a violent death, and he accepted it as his Father's will for him, explaining it as the Divine method of achieving his purpose." But he deliberately chose to go to Jerusalem and there force the issue with the enemy. He "entered vicariously into the sins of the community"; he became one with his fellows in their needs and obligations for spiritual freedom. His ideal for his career in building the Kingdom was one opposed to the dreams of the populace and his best friends: The Son of Man must suffer and be killed, and this death seemed to him to promise gain for his cause.

3. How shall we interpret the cross? Sin is always suicidal. By means of it we kill that which is best in us. The great sins today are social wrongs such as those we find in industrial strife and in modern warfare. The cross reveals the Christian concept of God, not as a Father who is to be reconciled or whose wrath is to be appeased, but as "One who bears his children's sins with and for them, and thus redeems them." God is self-giving. Vicarious suffering is a fundamental principle in spiritual progress.

4. What must we do because of it? We must take hold anew of Christianity as a moral and ethical venture in which we like Jesus gird our loins to live daringly with only the cross as the limit. We must cultivate a sensitive conscience—sensitive to modern evils. We must gain a new faith in God. Love is not in vain. There is One who wills man's deliverance. Easter vindicates the cross. Death could not hold him. He is with us this day.

The book is written to give in simple and intelligent form the meaning of the cross for men of today.

—O. M.

The Business Girl Chooses. By Marion Lela Norris. New York, The Methodist Book Concern, 1930. 191 p. Price $1.00.

This is a book intended as an elective course for church school or other classes, or discussion groups of young women at work. It is approved by the curriculum committee of the Methodist Episcopal Church but would fit any denomination. It deals with twelve practical problems of business girls as follows: position, health, personality, friends, recreation, church, finance, Christian citizenship, husband, home and children, vocation, ideals.

The content is presented in conversational form and would be readable and interesting to the average working girl. Helpful and well-chosen quotations come near the close of the chapters. Questions for group and personal discussion are provided. Each chapter closes with an original or quoted prayer of high grade. An appendix of suggestions for leaders is provided.

Teachers and program committees dealing with working girls will find it a helpful book.

—P. R. H.

Nancy Comes to the Scratch. And Other Stories for Boys and Girls. By Josephine L. Baldwin. New York, The Abingdon Press, 1931. 217 p. Price $2.00.

A collection of stories for children which deal with horses, birds, corn roasts, bicycles, gastric juice, and other true-to-life matters, written by one who has known many children and understood them well.

Attractive Parties for Children. By Lottie E. Fitch. New York, Richard R. Smith, Inc., 1931. 171 p. Price $2.00.

A very useful volume for parents and leaders of children's groups in the church school is this book of children's parties. For the special months of the year there are suggestions, each party being described in detail. Invitations, games, favors, refreshments are all planned. The suggestions are easily followed and call for reasonable expenditures.

—M. A. J.

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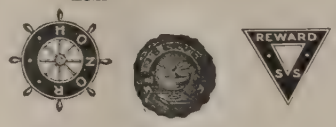

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This New Education. By Herman Harrell Horne. New York, The Abingdon Press, 1931. 280 p. Price $2.50.

This book contains a collection of some of the writings and addresses of the author, delivered for various purposes, under varying conditions, and to various types of readers and bearers, ranging from lay to professional. In the nature of the case, the several chapters of the book are loosely tied together and very uneven in content, ranging all the way from a history of education in two chapters to fifty points of a good Sunday school. The discussions of the more profound problems in educational philosophy are too limited to be very helpful to the uninitiated, while for the person more or less familiar with the field they are superfluous. The two chapters on the new education are the most helpful, though anyone seeking some of the more practical applications of the new education may find help in the several unrelated chapters dealing with this aspect of the problem.

—P. H. V.

Youth in a Believing World. Pupil's Edition. By John Clark Archer. Philadelphia, The Westminster Press, 1931. 176 p. Price $1.00.

Youth in a Believing World. Manual of Suggestions to Leaders. By John Clark Archer. Philadelphia, The Westminster Press, 1931. 43 p. Price $.25.

This book brings together in one volume the elective course for seniors issued as a part of the Westminster Departmental Graded Materials, under the general name "Tuxis in the Christian Quest." It contains twenty-six chapters under six main sections and covers primitive religions, religion of China—Confucianism; of India—Hinduism, Buddhism, Islam; and the Christian religion. It gives interesting content material and questions for further consideration.

Youth Forces Move Forward Together

(Continued from page 25)

are dealing with the youth program in the state. For example, this group voted that official representatives of the different agencies who were in this meeting should get together in the near future to think through the whole matter of organizational relationships and to carry out some definite experiments in cooperation in the different counties. They also agreed to recommend to the entire group that in as many counties as possible, a similar process as that of the Retreat should be carried out. They not only suggested this plan, but actually thought through the factors which would be involved in making the suggestion a reality.

And so the commission groups tapped the resources which were available in the Retreat to finding solutions to the problems which came out in the exploratory session.

The Forum Session

On the morning of the last day, the four commissions came together in a forum session when reports from each commission were given, followed by discussion. The entire group manifested unusual willingness to find a solution to the problems presented, particularly to those which involved organizational relationships. Throughout this forum session it was apparent that the fundamental desire of this group of folk was to find ways and means by which religion could be made more meaningful to every young person in the state and that they favored anything that contributed to this purpose. There were times in this forum session when the group saw such implications and possibilities in connection with a suggested solution to its problems that the members obviously were having a worship experience. At the close of the forum session, a small committee made a definite recommendation of some emphases to which all youth agencies in the state should give special attention during this year. These emphases caught up the high points of the findings. The group adjourned following a very helpful worship service that was a fitting climax to the experiences of the days together.

Implications for Field Supervision of Young People's Work

It was very clear that in this one effort Mr. Young was making a far-reaching contribution to the supervision of young people's work in the state. The Retreat itself was a demonstration of the meaning and spirit of supervision. It revealed to young people the process through which a worth-while youth activity should go. Instead of going into counties with high-powered speeches and finished suggestions, the state director brought all these representatives together, helped them face their problems, and at the same time gave them a share in determining policies and in refining procedures.

Another significant factor in this meeting was that it brought together representatives of all the active religious youth agencies in the state. It helped all of them to center their attention upon some specific activities. It provided an opportunity whereby these leaders could face their problems together, exchange their views, and lay the foundation stones of closer fellowship on the part of all.

A Program for Promotion Day

(Continued from page 39)

tive spirits. In obedience to that call you now are eagerly faring forth, to college or to work.

(*The response of the group should be worked out by the group itself, on the basis of its own program during the year. The following suggestion is taken from "My High Roads of Adventure in the Christian Quest."*)

SELECTED LEADER OF THE GROUP: One may think of life as dull and uninteresting, or as weary and toilsome, or as a challenging adventure. We choose to think of it as an adventure, a quest for the noblest attainments. Our purpose in this adventure has been stated in this way, and to this purpose we subscribe:

GRADUATES (*select one graduate to repeat each paragraph*): Many highroads lead on through the experience ahead of me until they join in the great highway of life. I know that if I choose them well and tread them with courage, they will bring me many a high adventure along the way. May I follow eagerly every highway that leads to a richer experience in nature, or literature, or health, or friendship, or prayer, or beauty, or service.

I will do my best to see clearly and solve honestly the problems in my way. When I come to a difficulty I will face it squarely and honestly as I seek a solution.

I will seek to live always at my best, learning day by day better how to live.

I will do my best to find the high roads to richer and more abundant living, finding greater appreciation, discerning truth that is not now known, seeing new and greater visions, finding those practical steps in conduct by which my vision may be realized.

Therefore under the leadership of Him who increased in wisdom and in stature and in favor with God and man, I will henceforth:

Cherish health,
Seek truth,
Know God, and
Serve others.

(*Sing or recite: "Take Us on the Quest of Beauty," See accompanying music.*)

MINISTER: These diplomas I confer upon you in recognition of the distance you have already come upon your adventure, and with the prayer that God may grant you larger vision of the high road that leads to the Kingdom of God.

(SENIOR *graduates take their places.*)

(*Those graduating from the* YOUNG PEOPLE'S DEPARTMENT *into the adult department come forward.*)

MINISTER: Your days of dependence, financial and social, have passed. You are contributing to the work of the world through your home duties, your office work, your profession, your shop, your trade. You are creating for others who are growing up about you the society in which they must live. Through your vote, you control the government and the laws under which they, as well as yourself, must live; through your financial contributions, you determine the type of school and playground and church they will have; through your personal influence you determine in large measure the attitudes of younger members of the group in which you live. In meeting your high responsibilities as the adults of your community may you find courage and wisdom and fellowship through the church school.

SELECTED REPRESENTATIVE FROM THE YOUNG PEOPLE'S DEPARTMENT (*responds with a pledge of loyalty to the church in which all of the members have a part*):

(*Sing or recite "Youth, Oh Youth, Can I Reach You"*)

Youth, oh Youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see me,
Can my presence draw you near?
Is there a prophet among you
One with a heart to know,
I will flash my secrets on him,
He shall watch my glory grow.
For I, the God, the Father,
The quest, the Final Goal,
Still search for a prophet among you,
To speak my word in his soul.

SELECTED REPRESENTATIVE FROM THE ADULT DEPARTMENT (*welcomes the newcomers into the adult department, reminding them of their privileges in coming through a graded church school, and asking their cooperation in making the total program of the church school more adequate.*)

MINISTER: These diplomas, the last you will receive from the church school, I confer upon you and bid you welcome to all of the privileges and call upon you to assume all of the responsibilities which belong to the adults of this church.

(*Graduates of* YOUNG PEOPLE'S DEPARTMENT *take their places.*)

MINISTER: Thus does the church school do its work; first the blade, then the ear, then the full corn in the ear. And may God add his blessing to the work of our hearts.

HYMN: "These Things Shall Be—A Loftier Race"

RESPONSIVE READING:

Leader: Oh God, whose love is all about us and within us, help us to know thee.

Response: Behold in us, O God of wisdom and of love, a company of seekers for the abundant life, for ourselves and for all men.

Leader: Oh thou, whose purposes are good and righteous altogether, help us to make these purposes our own to the end that thy Will may be done throughout the earth.

Response: May we be quick to learn, eager to be taught, and may thy spirit lead us into all truth.

Leader: Open our eyes that we may see the needs of our brothers;
Open our ears that we may hear the promptings of thy spirit;
Open our lips that we may speak a word of cheer;
Open our hearts that we may fully love thee and worthily serve thee.

Response: Through Jesus Christ our friend and Savior. Amen.

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The Workers' Conference

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Forrest L. Knapp, "Leadership Training Through Religious Education Week."

The superintendent of the church school will do well to appoint a committee to plan for this conference, and to ask that committee to bring some definite recommendations which may be acted upon by the conference. Very probably the recommendations should be based not only on the suggestions which are offered in the *Journal*, but also upon a study of what is already under way in the church which may be called leadership training.

Certainly it will be important, if such steps have not previously been taken, for a committee to recommend that plans be made for the observance of Religious Education Week, with special emphasis on leadership training. A committee may be appointed to enlist the other officials of the church in the service of consecration. Another recommendation may well be that the church enrol with its denominational headquarters as "A Church With a Growing Leadership." Information regarding the plan for such enrolment should be secured in advance by writing to the director of leadership training of the denomination for a copy of a leaflet entitled, *Every Church Training Every Leader*, issued by the International Council of Religious Education.

It will be unfortunate if the members of the conference are led to a greater recognition of the need for training but are given no help in planning to get that training. It will be equally unfortunate if they are presented with plans for training in which they gain no interest because they do not recognize the need.

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